

MENNONITE HISTORICAL BULLETIN

Vol. XXVIII

JANUARY, 1967

No. 1



JACOB W. KAUFMAN FAMILY

Jacob W. Kaufman (1854-1934) was married to Catherine Blough. To this marriage were born eight children. After the death of his first wife he was married to Caroline Blauch. To them was born one daughter, Vinnie Mae, the child in the above picture. The oldest child, Maggie Jane, shown in the center back, became the bride of S. G. Shetler, later a widely known evangelist in the Mennonite Church. At the upper right is James Norman, born in 1880, who later became a Mennonite missionary to India and a bishop in the Mennonite Church. As Vinnie Mae was born in 1892, this picture must have been taken between 1895-98. This is an excellent picture of an Amish Mennonite family in Somerset County, Pennsylvania. M.G.

My Autobiography

JAMES NORMAN KAUFMAN

(This "sketch" of my life's experiences is prepared for my children and their descendants who may some time in the future wish to trace their ancestry. These experiences are very ordinary and could be duplicated by many of my friends and greatly exceeded by many others. It consists of material cer-

tainly not worth looking into by research students. Feb. 1961. J.N.K.)

It was during World War I and we, that is, Elsie, my wife, Russell and Paul, our children, were on our way enroute to India via the Pacific. Due to war conditions Government restrictions were tightened. Germany was one of the nations arrayed against the United States. Japan fought on the side of the allies. I figured out that I am fifty

per cent Swiss, twenty-five per cent French and twenty-five per cent German. My name sounded "awfully" German. Standing in line leading to the temporary Japanese police desk on the deck of the S.S. Empress of Asia for permits to go ashore for the day I heard the police ask the passengers various questions with the idea, apparently, to learn their ancestry. I expected my name

(Continued on Page 2)

MY AUTOBIOGRAPHY

(Continued from Page 1)

to catch the attention of the police but to my great relief they stamped their O.K. on my papers and permitted me and my family to go ashore. They did not ask a single question!

According to my present information I am a sixth generation American. My Great, Great, Great Grandfather Stephen Kauffman emigrated from Switzerland to the United States in the year 1720, landing in Eastern Pennsylvania. His son David continued to live in that part of the country until his son, Isaac Kauffman, my Great Grandfather, was grown up and then he decided to move west to Somerset County, Pennsylvania, where he settled down and lived the rest of his life. He and my Great Grandmother, Polly, had twelve children. Their oldest son, John I. Kauffman, was my Grandfather. John I. married Marguerite Wingard and together they had nine children, two of whom died in infancy. At this writing all have passed away, the youngest, Uncle Isaac having died September 29, 1960, at the ripe old age of ninety-three. My father, Jacob W. was the second in the family. When he grew up he married Catherine Blough, daughter of Christian C. and Polly Mishler Blough. Grandfather Bloughs had seven children and Aunt Mary, at this writing, is still living, celebrating her ninetyeth birthday on March 3, 1961. According to my meager information my maternal Grandfather came from Germany and my maternal Grandmother came from Alsace Lorain. This refers to their ancestors. They themselves were born in America.

It should be explained at this stage why two "ff's" are used in the spelling of the name "Kaufman". The Kauffmans brought their double "ff's" from Europe and in this manner they kept writing their name until about the year 1886. I remember as a boy of six years of age that the Kauffman heads got together near Davidsville, Pennsylvania, and decided to drop one "f" from the name. I was too young to understand why they did this but it is my guess that they decided that the spelling was not correct. However, according to my understanding now it seems to me that they should have added an "n" and spelled the name *Kaufmann* which is the correct way

of spelling the name which means "merchant".

My Father, Jacob W. and my Mother, Catherine, had eight children. Maggie Jane, born in 1876, Christian Albert and John Henry (twins) named for their respective Grandfathers, born in 1877, James Norman (myself) born in 1880, Amos Anson born in 1882, George Emery, born in 1884, Harry B., born in 1886, and Emmet Homer, born in 1889. After my Mother died in 1889, Father married again (to Caroline Blauch) and my half sister was born in 1892. Her name is Vinnie May. At this writing Amos, Harry and Vinnie plus myself are still living.

My Great Grandfather, Isaac Kauffman, was a keen financier and through hard work and careful saving and investing he accumulated what was then considered a sizable fortune. In fact he was able to bequeath to each of his twelve children the snug sum of twenty thousand dollars. People in his day referred to him as "Der reich Isaac" (rich Isaac). He acquired possession and ownership of at least seven sizable farms along the "plank road" between Ferndale (Johnstown) and Hooversville. This "plank" road was owned by three stock holders, my Great Grandfather being one of them. Planks were laid crosswise over the entire ten mile length of the road just like a bridge. It was a toll road and brought considerable income to the stock holders. It remained a toll road for a considerable number of years after the planks were covered over with crushed rock and gravel. I never saw the road used as a plank road but I remember seeing the planks stick out when the road was later graded for better vehicles.

My Great Grandfather also invested some of his wealth in Pennsylvania Railway stock which necessitated annual journeys to stock holders meetings in Philadelphia. He was a member of the Old Order (Meeting House) Amish church and cut an interesting figure among the Big Shots when he attended the stock holders banquets. An amusing story is told of my Great Grandfather's encounter with the other stock holders at one of these annual banquets. They were served roast turkey and in order to have a little fun they asked him to carve the turkey. Enjoying a little fun in his own right, he accepted the request

and said without hesitation, "Gentlemen, which do you prefer, city style or country style?" The city big wigs knew all about city style so they naturally replied, "Let's have country style." Mr. Kauffman rose to his feet, carved out a choice piece of turkey, placed it on his own plate, sat down and said, "Now, Gentlemen, help yourselves." Instead of having their fun at the expense of the awkward "hayseed" from the country they had to proceed to carve their own pieces of meat. They stood amazed at his sagacity. Served them right!

I was born on the "Walker" farm about five miles west of Davidsville just off the Johnstown-Jennertown highway (now route 219). It must have been a hilly farm from the stories my Father used to tell. He told of shooting groundhogs from the attic window and watched them roll down the hill toward the house! We moved away from the farm before I could remember anything of the place. Many years later, in fact, in the year 194—, Lillie and I drove to the place to see for ourselves. It was even worse than I had imagined. We drove off the highway up the narrow and steep and winding road leading to the buildings and arrived at the buildings almost before we could even see them! We remarked to the young people living in the place, "We did not know just what we would do if we had met other cars." "There was no need to worry," said the young man, "We meet a car only about once in a year." I still marvel that we ever lived in a place like that.

While living on the "Walker" farm my twin brothers, Christian and John, wishing to be helpful, had an interesting experience, so I was told years later. They decided the buggy needs greasing and they knew where the axle grease was kept. So they went to work, each with a little stick, and spread the grease all over the buggy, top, shafts, axle, dash and everywhere but the right place. They greased the buggy allright but they were not very helpful!

We moved to Davidsville from the "Walker" farm when I was about three years old. All I remember of the "fittin" is when it arrived at the place. I can still see the man driving up the little hill and stop in front of the house as he was sit-

(Continued on Page 3)

MY AUTOBIOGRAPHY

(Continued from Page 2)

ting on top of the cupboard rather high, as I thought, above the horses. My Father was part owner of a small general store in Davidsville but I did not really know this until later when it was told me. Once, I was told, I took three cents out of my money bank (there were eighteen cents in all) and went to the store, told the store keeper, in Pennsylvania Dutch, of course, "I want three cents worth of candy for the children, Give me a whole lot." The fact that I was only about five years old did not identify me among the children for I had two brothers younger than I! My parents also told me that I used to sing a song or two in another town store belonging to "Old Leffy" (Peter Levy). Then I would pass the hat for donations. I do not know how much I collected on those occasions but they told me that occasionally some of the store loungers spit tobacco juice into my hat! Old Peter Levy told my Father, referring to me, "Some day he'll be a preacher or a regular rascal."

In 1886 we moved to our new home a mile away when the buildings were completed. I was around the building work much of the time during the summer of 1886 and no doubt was in the way of the workmen many times. One day as I was watching the men, one of the workmen suddenly thrust something into my hand and told me to "Hold it tight." This I did not knowing what it was or what was up. After a while he said, "Now let go" and a dead mole dropped to the ground. It was alive when the man put it into my hand. He then informed me that I am now duly qualified to pow wow for sweeny, a disease of horses—an atrophy of the muscles, especially of the shoulders. The specific and all-important condition was that a live mole must be held in the hand until it was dead by a child under six years old. All I needed now was to learn the magic words and, pronto, I was ready for business! Incidentally I never learned the "words"!

My first school experience came in the summer of 1886 before I was six years old. Simon D. Elrick, who taught in the little log school house just below Davidsville, was induced to conduct a summer session which turned out to be quite popular for that summer. Boys and girls came to this session from Davidsville and near by Bethel (Holsopple) and their communities. I was one of the pupils and apparently the youngest. The school house was crowded and I had to sit in the front seat where

there was no desk. My class had a big name even though I was the only member. When the teacher called out "Abecedarian" I knew it was my class and I stepped up to the platform and stood between the knees of the teacher who sat on his chair facing the school. Thus I also faced the school. His arms encircled me as he taught me the letters from a little book. I think it was called a primer.

The following winter I attended the same school during the regular five months of the then school year. It was the same teacher and I liked him very much. It was either during this regular school year or at the time of the summer session I had the experience of missing my lunch pail. I looked on the shelf at the back of the school room and it was not there. Then I told the teacher. I was not able to speak English so I told him in Pennsylvania Dutch. He took a dinner pail that was left on the shelf, went out on the little porch which had no roof over it and shouted, "Stop the crowd." All the boys and girls came to a stop and wondered what this meant. Then he made enquiry and located my dinner pail which had been taken by mistake by a little girl by the name of Alice Segar. Our two pails were almost exactly alike.

The following winter was the last term of school in the old log school house. A Mr. Jackson was our teacher. I do not think he was a very good disciplinarian for I remember how I used to stand up on my seat and wave my arms and sit down before the teacher got a glimpse of me. Or at least if he saw me he did not care very much. The older boys in the school seemed to take a fancy to me. I had no sled of my own and the older boys let me share theirs. We had great times on a short steep hill near the school house. They had me stand in the track some twenty feet ahead of the starting point. By the time the larger boy came scooting along to where I stood the sled had acquired a good speed. The sled hit me just above the ankle and knocked my feet out from under me landing me in the lap of my "sponsor". Together we flew down the slick track. It was real fun!

The new frame school house was located right beside the Lutheran church at the upper end of Davidsville. My first teacher in the new school house was Milton M. Thomas. The next year we had a variety of teachers. We started out with Miss Rebecca O'Conner, my first and only lady teacher. She stuck it out for about six weeks. Ours was con-

sidered the roughest school in the township and she couldn't take it. She left and her brother, Don, came to continue the school. For some reason or other he, too, held out for about the same time. Then came J. C. Speicher, one of my best teachers. However, since he received only thirty-five dollars per month salary and since he was offered sixty dollars in another school in the County he resigned after something like two months. Then came a Mr. J. C. Baltzer who stuck it out for *two whole days* and he left. By then all the other schools in the township were "out" as we lost so much time between teachers and J. J. Stahl, who had by then finished his term in the township, finished our school.

We had been instructed by the school board not to start for school unless we heard the school bell for they could not tell themselves if and when another teacher would be available. One morning several of us boys who arrived ahead of some of the others found a dead groundhog hanging on the knob of the school house door. It was put there by some mischievous boy who thought it good fun to have the new teacher be thus greeted. "Let's not let this hang here," I suggested to the other boys. They agreed that we had to dispose of the "corpse" before the teacher came. The best way was to give it a decent burial in the big saw dust pile near the school house left there by a saw mill of previous years. I offered to preach the funeral sermon which proceeded with due solemnity. Distant relatives of mine who were repairing a fence not too far away heard the services and were duly (or unduly) impressed. They never let me forget the event for at least a whole year.

Following the "variety" year our teacher was J. J. Stahl who completed the "year of five teachers." He was a good enough teacher but due to the nature of the school he was not too popular and sometimes we did not treat him too nicely. On one occasion at the noon intermission the snow was just right for making snow balls. As we were playing in the school yard at the rear of the building I suggested to the boys, "Say, let's throw lumps of snow through the attic window and it will fall on the ceiling right above the teacher's desk." They agreed to this trick. The window pane had already been broken out so it was quite easy to carry out the suggestion. The one o'clock bell rang and we ran obediently to the front door, entered and took our respective seats. We appeared very studious

(Continued on Page 4)

MY AUTOBIOGRAPHY

(Continued from Page 3)

but kept our eyes furtively on the ceiling. After a bit we saw a damp spot and we looked at each other eager to see what will follow. It soon did and the teacher had to move his desk. However, he never said a word to us at the time for there were too many of us. But when time came for the afternoon recess he ordered the "A" mental arithmetic class to remain for an unscheduled recitation period. Inadvertently he included Edith Koehler, the only girl member of the class, who was not implicated in the snow slinging and he gallantly apologized to her afterwards. But the fun was not over because when we were receiving our punishment the rest of the school children who could heave lumps of snow high enough continued the barrage. The teacher was furious as we could see by his reaction, but wisely or otherwise he said never a word and that crisis passed safely!

After teacher J. J. Stahl we had Ulysses D. Miller, Rev. Jacob Zimmerman and J. C. Neff. That spring on March 20, 1897, I received my "Common School Diploma."

My days on the farm were much like the days of any farm boy in those days. I recall the many happy times we had in "Happy Land." This was a spot in our wood lot consisting of maple and oak trees. A small elevated spot comparatively free from underbrush formed a fine place on which to play. There were many tea leaves and their tea berries (wintergreen or gaultheria) which we enjoyed eating. A small sapling or two perhaps twelve feet tall and pliable afforded us one of our major pastimes. We would climb up it as far as it would hold us and then a trifle higher so it would bend over and lower us gently to the ground. When we jumped off it straightened up to its original shape. No wonder we called it "Happy Land".

On one occasion I came into disagreement with an old cluck. It was in the spring of the year and the little chicken coops were standing around in the yard between the house and the barn. The little chicks were enjoying roaming all over the place in search of worms and bugs and seeds. This left the various mother hens alone in their respective coops and they were not too happy. One especially was getting very dissatisfied and stuck her head and neck out through the slats determined to get to her chicks which were enjoying their freedom. I stood and watched for a while and finally decided to put an end to this

foolishness. I got myself a lath and stood near the pen awaiting the next appearance of the head. It came and down came my lath with a bang. It changed the activities of the cluck for she fell back into her pen and hopped around inside as if her head had been cut off. I took fright and ran up the hill and hid behind the big chestnut tree. My mother heard the racket and hurried out to the hen and let her out. In a short time she was all right and gathered up her brood apparently none the worse for the experience. My Aunt Hettie heard about this. She said I had knocked the cluck "duddlemechtich". For a long time afterwards when she visited us she kept asking me the health of the "duddlemechtich" cluck. I preferred to hear nothing about it.

My brother, Christian, and I had many good times together. We did not always agree, however, but things could not go too far as he was three years older than I and much stronger. One time we had been playing around on the empty hay mow which was directly above the cow stable. The cows were out in the pasture during the day and at night were kept in the stable. It had not been cleaned out that morning and their night droppings were still intact. As we were running around on the empty mow having our fun I stepped on a loose board and kerplunk, landed in the stable on some rather soft spots, proof of which showed all over me and even in my face. My brother was the only one who really enjoyed the experience! But I wasn't through with him. One time he thought he would have himself some real fun. He wanted to ride the bull that was chained in the rear stall of the cow stable. The cows were all out in the pasture. He instructed me as to my role in the plans. He would mount the bull in his stall then release the chain and I was to open the stable door when I heard the chain drop. I carried out his instructions but added a little idea of my own. I heard the chain drop and opened the door. Then running to the side of the barn I timed myself and just as the bull was starting to come through the door I kicked against the side of the barn making a big noise. This frightened the bull and instead of coming straight out through the door "according to plan," he shied aside and scraped my brother right off the bull's back. I was the fellow who enjoyed the fun this time! for as my brother fumed I laughed.

A tragedy occurred in our home when I was eight years old. On the

31st of May, 1889, occurred the disastrous Johnstown Flood when the Southfork dam burst after a week or two of rainy weather. The people of the city were forewarned and many fled to the near-by hills. Thousands of those remaining in the city were drowned. Friends of my parents owned a store in the city and the flood waters had damaged a large amount of the store contents. They asked my parents to haul home whatever they wanted, wash the entire lot and keep half for their labor. This they did. I still remember the many bolts of cloth unrolled and drying in the meadow after being washed. There were shoes, coats, and many other articles. It was thought that typhoid germs had been carried home in the goods and my mother became a victim of the germs. In any case she went down with typhoid fever. The case was not diagnosed by the local doctor who was rather young and new and my mother continued to get worse. So my father sent for Dr. Welsh, our former family doctor who lived five miles away. I was in the sick room when Dr. Welsh came and heard him say to my father as soon as he entered the door, "My God, Jake, it's typhoid." I saw her die shortly afterwards. She looked upwards and declared she saw angels and had a very happy expression. The last words I ever heard her say just before she passed on, "Children, obey your father." She died on September 16, 1889, at the young age of thirty-three years one month and one day. On the 28th of the following month I had my ninth birthday.

I still remember some of the songs she sang as she sat on the rocking chair and rocked the baby to sleep, the baby being Harry or Homer. This is one of them whose words I remember:

How tedious and tasteless the hours
When Jesus no longer I see;
Sweet prospects, sweet birds, and
sweet flowers

Have lost their sweetness to me.
The mid summer sun shines but dim,
The fields strive in vain to look
gay;

But when I am happy in Him
December's as pleasant as May.

My mother taught me to read a little German from the New Testament. I was quite proud to be able to read, "Dies ist das Buch von der Geburt Jesu Christi, der da ist ein Sohn Davids, des Sohnes Abrahams. Abraham zeugte Isaak. Isaak zeugte Jakob. Jakob zeugte Yuda und seine Brueder." I liked the word "zeugte".

One day trying to imitate David's experience with the sling, but not on a Goliath, I made a sling accord-

ing to a pattern I had and began to practice with it. I put in a good sized pebble and aiming into the void away from anybody, let fly with all my might. Not properly timing the release of the loose string it belatedly let go at the wrong time and the pebble started for the house. I held my breath fearing imminent disaster and the rock landed between the two upstairs windows. I certainly was relieved to realize that the rock did not hit one of the windows. I shudder to think of what would have followed! Near our house was a small hill. It was rather steep and that was one of our favorite places to skate in the winter time. In order to make the fun more thrilling we built up a rather high platform of snow on the steepest place with an abrupt drop below. Taking our home-made sleds to the starting point we lay on our sleds and started down. The sleds had achieved high speed when we got to our snow "take-off" and take-off we did for we sailed in mid air for a considerable distance before hitting the track far lower down. This was lots of fun for us boys.

I was about ten or eleven when I visited for a few days with either Aunt Polly or Aunt Lavina. One of her neighbors was a very old man, ninety-seven years old. She wished to call on him as he was very sick and she asked me if I would like to go along and see this very old man. Yes, I certainly was happy to go along. Of course I did not visit with him myself as he was too sick but my Aunt visited with the family. Years afterwards I figured out that this man was born when George Washington was President of the United States and serving his first term. I have caused many a doubtful expression since when telling friends that I one time visited a man who was born when George Washington was president.

I never liked butchering, especially the first part of the process when the hogs or beef were being prepared for the cutting up of the meat. One time I was working for a neighbor as a farm hand when he decided to butcher a sheep. After killing the animal I helped him raise it on the scaffold and then stood back some distance while he cut off its head, skinned it, and disemboweled it. As he was cutting down the belly I waited until he got about half way down when I gave out a distressed Baa-aa-aa! This so frightened the butcher that he nearly dropped his butcher knife. He was not too well pleased with my trick!

In school we used to have plenty of fun on the play ground. In the fall we played "scrub nine". In the

winter we played ring in the snow—especially snake ring. Once when running away from one of the players to avoid being tabbed I slipped and fell on my left shoulder dislocating it. I did a lively dance for a little while, jerking my arm until I had finally succeeded in reducing the dislocation. The shoulder pained me for some days and I had to be careful when putting on my coat. This was the first of seven times to have my left shoulder dislocated.

In the days when I was growing up labor saving machinery was not much in evidence and work had to be done in what we call now-a-days the "hard way". A comparatively few people who could afford them had such things as "self-binders" in addition to the more common mowing machine, reaper (self-raker) and hay rakers. We never had a binder on our farm. Even much of the grain cutting had to be done by grain cradle swung by hand and, believe me, it was hard work. The grain was cut and laid on a nice row with the stubbles turned inside the swath that was cut. The grain was then raked in sheaves and tied with a band made of the straw of the cut grain. On one occasion when working for a neighborhood farmer I and another helper were put to work on a small field lying along a hill. It was a field of oats and the grain stood erect and should not have been hard to cut. Each of us wielded a grain cradle. I said to my fellow cradler, "If we can't get this field done by noon I'll eat my hat." We worked steadily but by noon there was still a considerable portion of the grain uncut. We had a good dinner before tackling the rest of the grain but I did not eat my hat!

After working hard for the summer what with hay making and wheat cutting and storing in the barn for threshing later in the fall we celebrated the occasion by an activity we called in Pennsylvania Dutch, "airnfrolick". Father would give each of us boys twenty-five cents (later raised to one dollar) and with our money we would go to Johnstown and spend the good part of the day eating peanuts on the street corners. It was a great event for us boys. As we grew older this doing did not seem to make the best sense. One summer I suggested to the neighborhood boys with whom we began to chum that instead of making our annual trek to the city street corners we go together and purchase some ice cream and have all the boys and girls involved meet at some one's house and enjoy our "airnfrolick". The mother of one of the girls heard of our plan and invited us to her home and to make

the occasion still more worth while she offered to make a cake to go with the ice cream. We had a wonderful time as a result.

One year I suggested that we take advantage of the low excursion rates to the city of Cumberland, Maryland. This was heartily approved. The fare was one dollar for the round trip. We left Johnstown about eight o'clock in the morning and returned about midnight of the same day. The distance was not great but since most of us had never been away from our homes for more than ten or fifteen miles it was a real trip. We felt we were a well behaved group and were shocked at the capers of some drunken men in the train on the way home. Some of them had torn off one of the doors of our coach.

After graduation from the common schools in March of 1897 I enrolled in what was then called "local normal school." There was only one instructor teaching some forty students who were preparing for the spring teachers' examination conducted by the County Superintendent of Schools. Examinations were given in eight subjects for which we prepared. I passed my teacher's examination and applied for a school in our township—Conemaugh Township—in Somerset County. My application was accepted and I was assigned to the Foustwell school consisting of fifteen pupils including all grades. My salary was thirty dollars per month. Being under age I gave all my salary to my father from which he returned to me five dollars out of which I paid for my own clothing. I boarded at home which did not cost me anything. I continued teaching for the next two years in the same township with the same salary. I boarded away from home during the second term and paid seven dollars a month for room and board. During this second term I had thirty pupils of all grades. One day my cousin Calvin Layman came and took the picture of the school. Sixty years later I was invited to participate at the fiftieth anniversary of the "new" Blough Mennonite Church. Unknown to me my cousin had arranged for a semi "This is your life" and in the evening took a picture of those present who were members of that school above referred to. There still were twenty pupils living. Eighteen of them were present in the afternoon service. In the evening when the picture was taken there were twelve present. It was amazing to me to realize there were so many survivors after sixty years!

When I was a small boy I attended Sunday School in the Luth-

(Continued on Page 6)

MY AUTOBIOGRAPHY

(Continued from Page 5)

eran Church in Davidsville, Pennsylvania. Occasionally I attended churches services, too. I had not far to go, for the church stood right alongside the school I attended not over half a miles or so from home. I continued to attend the Lutheran Sunday School and church until I was well in my teens. I remember the man who was pastor when I first attended. It was preacher Erhart. He had quite a striking manner of delivery of his sermons. He blinked his eyes very rapidly as he spoke. His successor as pastor was Rev. H. C. Salem. He had a soft voice. Apparently he did not have

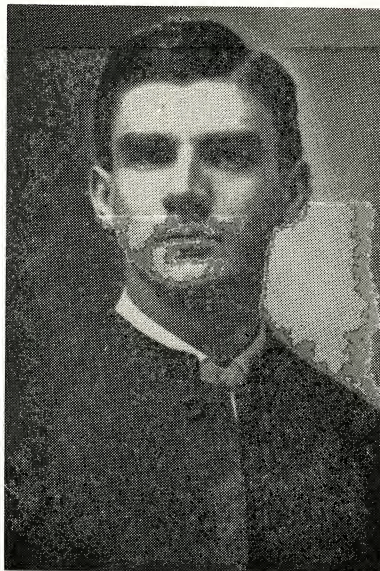
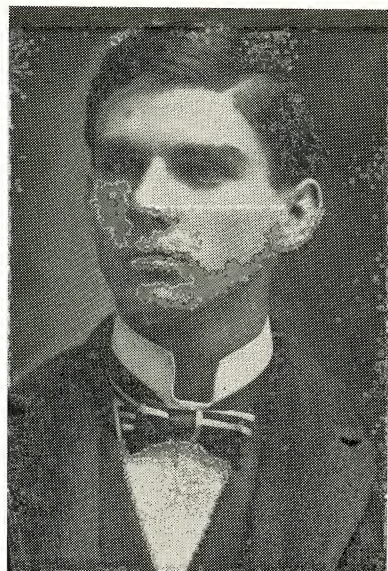
Lord's will. However, to my great relief, some one else was found for the place which relieved me of further concern.

However, this was not to be the end. Some time later the same S. G. Shetler and Bishop J. N. Durr approached me with a request that I consider the call to go to Rockton, Clearfield County, Pennsylvania, where they are in need of a pastor. I considered this as a call from the Lord and expressed my willingness to go if it is the Lord's will. With these preliminaries it was arranged that I accompany Bishop Durr to Rockton on April 19, 1902. On Saturday afternoon the congregation met to consider this matter and the brethren unanimously voted

worthwhile contacts and many friends. However, as I look back to that experience I am sure I should have done much, much better.

I was pastor of the Rockton Congregation from 1902 to 1904. In 1904 Brother J. A. Ressler was back from India on his first furlough and he visited our congregation to tell of his experiences and the need in India. After his message I appealed to the congregation that it was my hope that some one from this congregation would answer the call to India. Little did I realize at the time that their pastor was to be the one to answer the call.

While at Rockton the second year I was appointed to the Rockton school as teacher of the "grammar"



Seldom does one see a series of pictures of a Mennonite minister showing him in youth, young adulthood and old age as excellent as the above three of J. N. Kaufman (1880-1966).

the full co-operation of all the members of the church for after some years as pastor when he preached his farewell sermon I recall a statement which I have never forgotten. He said, "The meanest slurs and insults I have ever received I got at this place."

Later I attended Sunday School and church at the Stahl Mennonite Church. It was while teaching school at the Saylor school (near the Thomas church) that I accepted Christ as my personal Saviour. In due time I was received into the Mennonite church by water baptism, Bishop Jonas Blauch officiating. Shortly after this I was approached by Preacher S. G. Shetler who was married to my sister, Maggie, asking me if I would consent going to a church in Gortner, Maryland, where they needed a pastor. I felt pretty young for such a responsibility but I did not wish to refuse such a call if it was the

to ordain me to the Christian ministry. During the Sunday morning the next day Bishop Durr ordained me to the ministry. This was April 20, 1902. The same day Brother and Sister Henry Hummell offered their home as my headquarters which offer I gratefully accepted and remained for three years—as long as I remained pastor. The day after my ordination Brother Durr left for his home in Martinsburg, Pennsylvania, and I was left alone with my responsibility. I was single, knew nobody and had had very little experience whatever away from home. The Lord was near me as I made the adjustments to the new circumstances. I spent much time in visitation work both in the homes of the members and in other homes in the community. The congregation consisted of fewer than forty members. There were abundant opportunities for much evangelistic work and I made many

grades—five to eight. Those preparing for the eighth grade examination passed and some of them became my students in the Normal school which I taught to prepare teachers for the Clearfield County Teachers' examination. Those who passed secured schools and taught for a number of years. At the time of the fall church conference the Executive Committee of Conference together with the Secretary of the General Mission Board approached me with the challenge to accept a call to India as missionary. This was a serious turn of events but wishing to do the Lord's will I accepted the call and was appointed in the fall of 1904 to be sent to India the following spring.

It was considered a good thing for me to visit some of the churches in Eastern Pennsylvania and in Virginia. Bro. J. N. Durr accompanied

(Continued on Page 7)

MY AUTOBIOGRAPHY

(Continued from Page 6)

me to some of the churches to introduce me and help me to become acquainted with the churches. I made the trip to Virginia alone and met many new people. This was a very great help to me.

Our foreign mission in India was a comparatively new experience in the Mennonite Church. The work in India involved heavy responsibilities as a result of the famine of 1899 and over four hundred orphan boys and girls were left in the care of the missionaries. There were six missionaries on the field, namely, J. A. and Lina Ressler, Jacob and Mary Burkhard, and Mahlon and Sarah Lapp. The work was too much for those on the field and in spite of the fact that Anna Stalter and Lydia Ellen Schertz were also to be sent to the field yet more workers were greatly needed.

Accordingly I was approached by the Executive Committee of the Southwestern Pennsylvania Conference (now the Allegheny Mennonite Conference) and also the Secretary of the Mission Board which was then the Mennonite Evangelizing and Benevolent Board with the view of my accepting a call to India as a missionary. Coming to me in this form of approach I felt it to be the call of the Lord and therefore accepted if the Lord should so further lead. I felt my utter lack of adequate preparation for such a task and for a little help I entered as a student for the Short Bible-Term at Goshen College. This was in January of 1905. About this time I was officially appointed to go to India. I sailed from New York on March 4, 1905, on the North German Lloyd liner, Koenig Albert.

J. N. Kaufman: A Personal Tribute

ROYAL BAUER

On August 4 we laid to rest Brother J. N. Kaufman. No other person has had the influence on my life that J. N. has. When I was a boy of 12, J. N. came to the Pleasant Hill community as pastor. He was always interested in young people and many were the times that I went to him with youth problems. His experiences and enthusiasm for Christianity in general and for mission work in India in particular, spoke to my inmost being and awakened within me the call of the Spirit to that land.

Later, while living in the Johnstown area, I met many of the peo-

ple J. N. knew. Again our experiences intertwined and we had many pleasant times together discussing places and persons in the Allegheny Conference. While in India, we had some difficult adjustments to make. I shall never forget J. N.'s letter at that time which said in effect: "When I was in India and things became difficult, I would bike out to the villages and chat with the Indian people. Somehow, as I became involved in evangelism, other difficulties seemed to fade." How true his experience proved as I applied this principle in my own life.

J. N. again became my counselor and confidant when he and Lillie moved to Goshen.

J. N. took a personal interest in those he met. Whether in Johnstown, in India, in Pleasant Hill, or in Goshen, he was interested in introducing people to the One who meant so much to him. Children and adults of all ages found in J. N. a true friend.

On the Sunday evening of his death, before going to conference, I found J. N.'s hospital door open and Harold Brooks seated in his room. (Harold has also experienced the blessing of J. N.'s ministry.) I had the opportunity to thank J. N. for all he has done for me. He said he only wanted his life to be a testimony for the Lord and that he was ready to go whenever the Lord saw fit to take him. In less than two hours, he was with his Lord. What a fitting testimony with which to end the life of one whose entire desire was to serve his Maker.

Two Rauschenbusch- Horsch Letters

September 18th, 1906.

Mr. John Horsch,
Cleveland, Ohio.

My Dear Mr. Horsch:-

I have received your letter of September 7th with your paper. I am dictating a number of letters and take the liberty to reply to yours in English.

I like your paper very much. It shows independent work and fresh points of view, and I would heartily encourage you to offer it to some Review of standing. I enclose a letter to the editors of the American Journal of Theology, and if you care to send your paper there you can enclose my letter.

I have taken the liberty of making a few verbal notes in lead pencil in your text or on the margin. On page four you refer to Kurtz as a

recent historian; but Dr. Kurtz has been dead a number of years and his history has been continued by Tschackert. It will interest you to know that the most recent edition (14th edition), which is just out, has dropped the old heading, "The Deformation of the Church." I wrote to the editor a couple of years ago and he promised to reform that abuse, in very handsome terms, and recently sent me the improved edition. He treats the Anabaptist history in a better spirit and has also, in consequence of my protest, brought the chapter on American church history up to date.

On Page six I think it would be better to speak of the battle of Cappel, than of the war of Cappel, and if I remember correctly only the Canton of Zurich was defeated in that battle though its defeat reacted on the others.

I was interested in what you said of the recent works on Anabaptist and Mennonite History and wish you would offer the editors of the American Journal of Theology a review of the book by Hülshof. I think they would be glad of it. I should be glad to hear from you again with any information that you can give me from your studies.

Very sincerely yours,

Walter Rauschenbusch
Rochester, N. Y.

* * * * *

September 20th, 1906.

The Editors of the American
Journal of Theology,

University of Chicago, Chicago, Ill.

Gentlemen,-

My friend, Mr. John Horsch of Cleveland, has just sent me a paper on the attitude of Luther to Zwinglianism and I have encouraged him to submit it to you for publication. He has done wide and thorough reading in the original sources of Anabaptist history and the literature of the Reformation period, and you will find fresh and independent work in this essay.

I think it is very likely that you would like to make use of him for the review of books in German and Dutch, and he may be able to send you minor historical notes that would serve your purposes well. Mr. Horsch follows historical studies with real love for their own sake and I think he only needs an outlet for his results.

Very truly yours,

Walter Rauschenbusch
Rochester, N. Y.

Rochester Theological Seminary
Department of Church History

Book Reviews

My Search For An Anchor. By Ira S. Franck. Philadelphia: Dorrance and Company, 1966. Pp. 129. \$3.00.

The author, Ira S. Franck, is well known in Mennonite circles. In his early life he lived near Ephrata, Pennsylvania, and he has during his entire life kept fairly close contacts with his home community. He had been a member of the Mennonite Church for a number of years in his early life, and during these years he taught at Eastern Mennonite College, Harrisonburg, Virginia, and at Goshen College, Goshen, Indiana.

The book tells the story of his severing his membership with the Mennonite Church and finally becoming a member of the Episcopal Church.

The material and the plot of the book is autobiographical, but is not an autobiography in the usual sense of the word. The author picks out from his life those experiences which directly or indirectly relate to his religious experiences.

The fact that he found his spiritual anchor in Episcopalianism may be somewhat disappointing to a Mennonite reader. On the other hand, the spiritual anchor which he finally does find is precisely the same anchor which the average Mennonite has found in his own Church. Since many folks do leave the Mennonite Church, it is of genuine interest to a Mennonite to learn what happens to one of his number who has moved out of the Church. The complete faith which this author finally finds is a genuine tribute to the strength of his Mennonite upbringing.

The author tells his story well, and his narration is direct, simple and effective. His diction gives evidence of excellent scholarship. One might criticize his book because Mr. Franck gives a large portion of it to vividly describing his relations and experiences with his two wives: the first, a Mennonite who died young and childless, and the second, a woman who, though not a Mennonite, was a very devout Christian. The latter became the mother to the author's only son whom he refers to quite frequently with great affection and pardonable pride. The recital of the author's touching marital experiences gives a warm tone to the entire book. He allows sentiment to take precedence over logic, a weakness, if it be such, which makes the book very readable.

The author tells his story without conceit and without trying to moralize. The narrative moves through the vicissitude of the author's experiences, both happy and unhappy,

and builds up to the climax of an unequivocal acceptance of Christ as his Saviour. A reader who is a devout Christian will be thrilled by this consummation to the author's long and devious search for a spiritual anchor.

The writer of this Review has personally known the author since boyhood. He knows that Ira S. Franck had a life-long ambition to write a book. The press of duties as a school teacher and the care of his semi-invalid wife were road blocks in the way of achieving his ambition. Finally, ill health struck him, but he persisted in his zeal to make a dream a reality. The book, defective as it is in certain phases of its rendition, is, nevertheless, a very substantial monument to a brave soul who surmounted almost every conceivable difficulty to write and to publish this book.

Samuel S. Wenger.

Anabaptist Baptism: A Representative Study. By Rollin Stely Armour. Herald Press, Scottdale, Pennsylvania, 1966. No. 11 in "Studies in Anabaptist and Mennonite History." Brewer Prize Essay of the American Society of Church History. Footnotes, bibliography, indexes of subjects, persons, places, major primary sources, Scripture references, and modern authors. Pp. 214. \$6.75.

It is at first sight astonishing that in the two generations of growing interest in Anabaptism, no one has made a thorough examination of the views and practices which gave the movement its opprobrious name. Virtually every scholar who works in the Anabaptist sources has found himself required to evaluate the Anabaptist view of baptism; but the search for the essence of the Anabaptist spirit has led past the question of baptism to such issues as ethics, ecclesiology, and later to Weltanschauung. As Rollin Armour himself is quick to point out, this bypassing of the baptism issue in the search for essences is proper. However, an examination of Anabaptist baptism is long overdue. Scholars will welcome the fact that Dr. Armour, at present Associate Professor of Religion at Stetson University, has seized the initiative in doing it.

Not all scholars have been willing to admit Armour's Anabaptists to the main stream of the movement. Armour fits each man's thought into the larger Anabaptist picture so persuasively that the necessity for their inclusion is beyond question. Scholars will want to notice his judicious assessment of the Anabap-

tists' relations to the basic Protestant groups and to the Catholics.

Our own age does not, on the whole, take Christian baptism very seriously. Armour's work can be of great profit to the Christian layman by disclosing the multiplicity of meanings baptism had for an age which valued the ceremony so highly that it literally fought over it. (From Editor's Foreword, by John S. Oyer.)

David Decker, 1901-1966

By DAVID DECKER, JR.

The following is a brief biography of my father: David Decker was born February 15, 1901, to David J. and Susanna (Tschetter) Decker at the Maxwell Colony, which is located six miles northeast of Scotland, South Dakota. In 1918 he moved to Manitoba, Canada, with the other members of the Colony. They settled near Headingly, twenty-five miles west of Winnipeg. The new place in Canada was also called Maxwell. Two years later (1920) the Maxwell Colony split and part of the members, twelve families, moved three miles east to a new place they had acquired, which was named the Barrickman Colony. Decker lived at this colony until 1941. In December of 1941 he moved to South Dakota and settled on the old Tschetter Colony site where he lived until his death.

On September 19, 1920, he was married to Susanna Waldner at the Maxwell Colony in Canada. He was elected to serve as the German teacher in the Colony in 1921, and served in that work for twenty-seven years. He also served as the English teacher for seven years at the Tschetter Colony, Olivet, South Dakota, after he had acquired a teaching certificate by home study. In March 1931 he was elected a minister and ordained December 27, 1936. He served as a minister in the colony for 35 years, until his death on April 16, 1966, in a Parkston hospital, as a result of an automobile accident.

Brother Decker did considerable work in the middle 1950's for the *Mennonite Encyclopedia* in gathering information of the Hutterite Colonies in the United States and Canada. Through his death the colonies have lost a very important and influential leader.

He is survived by his wife, Susanna, one single daughter, and eleven other children, seven boys and four daughters, who are married and have families. All are living in the Hutterite colonies.

MENNONITE HISTORICAL BULLETIN

Vol. XXVIII

APRIL, 1967

No. 2



AMISH MENNONITE YOUNG WOMEN AT WEST LIBERTY, OHIO, CA. 1898-1900

This picture was in the possession of Emma (Zook) Smucker and was donated to the Archives of the Mennonite Church by her stepson Silas Smucker. Emma Zook, from the Clinton Frame Amish Mennonite Church near Goshen, Indiana, was visiting Mennonite and Amish Mennonite friends at West Liberty, Ohio, around 1898-1900, where this picture was taken. Miss Zook is the one in the light dress in the front row. This picture is one in a series being published in the BULLETIN to illustrate the costume worn by Amish Mennonites several generations ago. The above portrait shows these young Amish Mennonite women wearing the costume of the American society of that day. (Note the puffed sleeves, the tucks, narrow waists, the high collars, and the absence of capes, aprons, and caps). There is illustrated, however, a simplicity that one would not find among many other groups of young American women of that day. (Compare these with the "Gibson Girl" costumes of 1900, as pictured in histories of American costume.) M.G.

Rowland Mennonite Church

Canton Township, Stark County, Ohio
1810-1904

WILMER D. SWOPE

Settlement

There was nothing at Canton, Ohio, in 1809 except a block house in which a few scattered settlers took refuge when dangers from Indian warfare threatened.¹ In the year 1806 a number of Pennsylvania German families from near Hagerstown, Washington County, Maryland, settled in Canton Township, Stark County, Ohio.

The first Mennonite settler to come was Jacob Rowland, Sr. from Washington County, Maryland, in

1810. In 1811 Martin Funk and his son in law Jacob Troxel from Bedford County, Pennsylvania, settled in Canton Township.² In 1816 John Sherrick of Hagerstown, Maryland, settled on a 600 acre tract of land, just east of the village of Waco in Canton Township. Sherrick made the long overland trip with teams and wagons, while he also drove a number of cattle through to the new home. He first erected a log cabin and a few years later a substantial brick home and barn. In addition

to his farming he owned a distillery which was among the first in Stark County. He hauled his whiskey by wagon to Cleveland, where he received in payment for the same partly cash and partly supplies of various kinds.³ Isaac Rohrer from Hagerstown, Maryland, settled about 1828. He married a daughter of Jacob Troxel. About 1840 Troxel and his son-in-law Rohrer moved to Seneca County, Ohio, where Rohrer was ordained to the ministry. Rohrer followed bishop Jacob Wisler in the Wisler schism of 1872. When the church in Seneca County became extinct, Rohrer moved to Mahoning County, Ohio, where he served the Wisler group, and is buried at the Midway Church. Isaac

(Continued on Page 2)

ROWLAND CHURCH

(Continued from Page 1)

Rohrer was a brother of bishop Abraham Rohrer of Medina County, Ohio. Joseph Rohrer of Lancaster County, Pennsylvania, settled in 1830. He was first cousin to Isaac and Abraham. Samuel Wenger of Cocalico, Lancaster County, settled in 1837. Michael Rohrer of Lancaster County, Pennsylvania, purchased land from John Sherrick August 16, 1843. Rohrer married Sherrick's daughter Elizabeth; after her death he married Mary Wenger, daughter of Samuel Wenger. Michael was a farmer and saddler and was called little Mikey.⁴

Benjamin Gehman came from Lancaster County in 1848, and Abraham Lehman from Lancaster County in 1859.⁵ Jacob B. Bower, a minister of Westmoreland County, Pennsylvania, settled in 1853 and lived there until 1858 when he moved to Owen County, Indiana. He was ordained bishop shortly after moving to Indiana, where he died in 1867. The extinct Bower congregation was named for him.⁶ Families from this settlement moved further west, some of the Funks and Troxels to Chester Township, Wayne County, and Seneca County, Ohio, and some Funks to New Stark, Hancock County, Ohio, where Henry Funk was the first minister.

Church Organization

Jacob Rowland, Sr. built a log church in 1830 on his farm. Then his son Jacob, Jr. took charge of it and upon his death willed the property to the Mennonite people on condition that they hold regular services, keep the building in repair, and permit others to hold funeral services in it.⁷ The early facts are very fragmentary. It is reported that bishop Jacob Nold of Columbiana County, Ohio, organized services for the Mennonites in Canton Township. Indications are that no ministers were ordained for the group until about 1838 to 1840. Samuel Wenger had been ordained in Lancaster County, Pennsylvania, and moved to Ohio because he did not want to preach. In a few years after moving to Canton, Ohio, he was ordained at Rowland, but still did not want to preach. Wenger was the first minister ordained at Rowland.⁸ Joseph Rohrer was the first minister with the following members: Jacob Rowland and wife, Mrs. David Schriver, Mrs. Henry Hull,

and Christian Wengard (Samuel?) and wife. About the year 1852 Rohrer moved to Indiana. Michael Rohrer has been the principal minister, with from fifteen to twenty members. Joseph Rohrer (1801-1884) was ordained about 1840; in 1850 he moved to Elkhart County, Indiana. Rohrer was an earnest preacher, and his sermon delivery was exuberant.⁹ During the years 1823 to 1840 and again between the years 1858 to 1871 preachers Jacob Newcomer, Jacob Smith, and Henry Walters from the West Township, Columbiana County, Ohio, Mennonite Church ministered to the Rowland Church.

About 1864 a non-Mennonite by the name of Bechtel joined the church, and was later ordained to the ministry. He asked Michael Rohrer to take him around so that he could get acquainted with the members. Bechtel borrowed money and never paid it back, which proved to be a damper on the Mennonites.¹⁰ In 1870 Michael Rohrer was ordained to the ministry. He was an inspiring and able leader and helped preserve the scattered remnants of the Martins and Pleasant View congregations during the early seventies at the time of the Wisler division.¹¹

The log building was condemned in 1870 and replaced with a brick building of faulty construction in 1875, which crumbled in later years. This building was erected with the help of non members and was used as a sort of union building. On the Sundays the Mennonites did not have services, other denominations did.¹²

In 1872 a letter from preacher Henry Walters of Moultrie, Ohio, in the *Herald of Truth* states that the brethren near Canton, Stark County, Ohio, extend an invitation to the ministering brethren, either English or German, to stop with them as they are passing back and forth. The next meeting was to be held on February 11 and every four weeks thereafter. They sincerely desired "ministers to call upon us for we need assistance, English preferable."¹³ The Rowland Church raised \$17.00 for the Russian Relief Fund, which was sent in by Michael Rohrer.¹⁴

The Mennonite Church in Canton did not hold the young people very well and they joined other denominations. A number joined the Brethren in Christ and the German

Baptists who were at this period active and aggressive in church and Sunday school work yet similar to the Mennonite Church in doctrine and practice. The church continued to lose members until there were only four left. The minister Michael Rohrer, born in 1816, died in 1894 and was buried in Rowland Cemetery. When Fanny Rohrer, daughter of minister Michael Rohrer joined church, the other members were Eli Yoder, the widow of Abraham Lehman, and Ed Rohrer and his wife.

Fanny Rohrer appealed to the Ohio Mennonite Conference for help. Allen Rickert of Mahoning County read her letter to Conference. M. S. Steiner answered the appeal by coming into the community to help, and the Mennonite Mission Board took charge in 1904, when the church became the Canton Mennonite Mission.¹⁵

FOOTNOTES

¹ Page 1150, *History Canton and Stark County*, 1904, John Danner.

² See *Mennonite Historical Bulletin*, Oct. 1963, page 5 footnote.

³ *History Canton and Stark County* (1904) Danner, pages 454 and 1478. John H. Sherrick, the paternal great grandfather, was born in Switzerland. His son John (Canton pioneer) was brought to America as a boy and married Annie Wyant who was of German descent. He owned and operated a mill in Hagerstown, Maryland, for a number of years, the property being destroyed by fire. In 1816 he moved to Stark County, Ohio. His son Joseph died at Canton, Mississippi. Joseph was a planter and slaveholder.

⁴ *Genealogical Record of A Rohrer Family* as revised to 1956 by H. W. Rohrer, based on Rohrer history 1732-1932 by L. O. Weiss, 720 Seward Ave., Akron, Ohio.

⁵ Stark County Deed Records, courtesy Willis Brackbill, Canton, Ohio. *History Canton and Stark County* (1904 Danner).

Mennonite Quarterly Review, July 1944, pages 190-191. "Extinct Ohio Mennonite Churches, III Seneca County," by John S. Umble.

⁶ Page 265, *Mennonites in Indiana and Michigan*, by J. C. Wenger.

⁷ Page 269, *Ohio Mennonite Sunday Schools*, by J. S. Umble.

⁸ *Wenger Family History*, page 32, family no. 28, son of Christian and Veronica Bucher Wenger. 1837 Apr. 7 in Cocalico Samuel Wenger and Susanna to Samuel Royer. Christian and Veronica are mentioned as releasing before deed was valid. Lancaster County Records, viz. Ira D. Landis.

May 4, 1837 land purchase Samuel Wenger, Township 18, Stark County, Ohio. Vol. 35, page 219, year 1845. Power of Attorney from Christian Wenger of West Earl Township, Lancaster County, to Lydia Wenger, wife of my son Samuel Wenger. Page 372, *History of Stark Co., Ohio* (1881), by Perrin.

⁹ *Mennonites in Indiana and Michigan*, by J. C. Wenger, page 321.

(Continued on Page 3)

ROWLAND CHURCH

(Continued from Page 2)

¹⁰ Interview Jan. 1939, of Lloyd Conrad, now of Wakarusa, Indiana, with Fanny Rohrer Hershberger, Louisville, Ohio.

¹¹ Pages 269 and 270, *Ohio Mennonite Sunday Schools*, by Umble.

¹² *Ibid.*

¹³ *Herald of Truth*, Feb. 1872, page 27, Lloyd Conrad notes.

¹⁴ *Herald of Truth*, Aug. 1874, page 143, Lloyd Conrad notes.

¹⁵ Interview of Lloyd Conrad with Fanny Rohrer Hershberger.

Mennonite Research News and Notes

MELVIN GINGERICH

John B. Frantz from the Pennsylvania State University History Department is doing research on the Great Awakening and the German Churches in America. He would appreciate knowing of any Mennonite letters or documents that commented on the Great Awakening.

James C. Juhnke is writing a doctoral dissertation at Indiana University on the "Political Behavior of Kansas Mennonites."

Sara Freed is writing a senior seminar paper at Goshen College on "Mennonite Involvement in the Fresh Air Movement."

Among the collections of records recently accessioned by the Archives of the Mennonite Church, Goshen, Indiana, were the David H. Hooley (1841-1916) diaries, the Joseph N. Byler (1895-1962) records, and the James Norman Kaufman (1880-1966) correspondence and papers. The Archives has now accessioned the private records of 356 persons.

The Archives of the Mennonite Church, Goshen, Indiana, has been designated as the official depository of the American records of Mennonite World Conference.

One of the largest collections of documents and correspondence in the Archives of the Mennonite Church is the Harold S. Bender (1895-1962) collection. This priceless deposit consists of 257 boxes of correspondence, committee minutes, lecture and sermon notes and other types of records. A catalogue has been prepared listing the title on each folder of the collection.

The Mennonite Historical and Research Committee is collecting anecdotes about, conversations with, recollections of, and tributes to the late Harold S. Bender. Those who have such information to share should send it to Melvin Gingerich, executive secretary, Historical and Research Committee, 1700 South Main Street, Goshen, Indiana, 46526.

Sixtieth Ordination Anniversary and Home Coming at Rockton, Pennsylvania

J. N. KAUFMAN

Rockton is a small village in the mountains of east central Pennsylvania. It supports three churches. Formerly a fourth church stood a mile or two outside the village limits. None of the churches had a large membership.

When my attention was first directed to Rockton the Mennonite church was without a pastor and the Executive Committee of the Southwestern Pennsylvania (now the Allegheny) Conference proceeded with plans to provide for a pastor. This was in the year 1902. The Executive Committee approached me to serve as pastor provided the congregation approved. Believing this to be a call of the Lord, I consented to this arrangement. My home was in Johnstown, Pennsylvania, and Bishop J. N. Durr of Martinsburg, Pennsylvania, who had bishop charge of the Rockton congregation, asked me to accompany him to Rockton on April 18 to confer with the congregation. The vote was taken on Saturday which was unanimously in favor of the plan as suggested, and I was ordained on Sunday, April 20, 1902. The next day Brother Durr left for his home.

I was single then, alone, a stranger among strangers, having never been away from home for more than a few days at a time. With the exception of several years as a country school teacher, I was without experience and training. Having accepted Christ only two or three years before, I did not have much experience as a church worker. The good people at Rockton were not strangers very long. I quickly made friends and did much pastoral visitation not only among the members but included others also. During my second year I taught the Rockton Grammar School and became acquainted with many young people. In the fall of 1904 I accepted a call from the Mennonite Mission Board to go to India as a missionary and on February 26, 1905, I preached my farewell sermon on the text, 2 Cor. 13:11. Knowing that the vacancy at Rockton would be filled in a few months made it less difficult to leave the congregation.

* * *

The years rolled on. In 1952 I suggested to my wife that it would be nice to visit Rockton on Sunday, April 20, and worship with the congregation on that day exactly fifty years after my ordination. This we did. Brother Paul King was then

pastor and we enjoyed meeting many old friends. The years kept rolling and before we realized it ten more years passed. I suggested to a former member of the Rockton congregation that I would like to repeat our visit to Rockton and commemorate the sixtieth anniversary. We knew that the Rockton congregation had undergone changes and is now known as the Community Bible Church with a Mennonite pastor in charge. This suggestion was communicated to Brother Samuel Glick, the pastor, and a Home Coming program was arranged for May 6, 1962.

Former friends were invited to be present for the occasion. The invitation was extended to former pastors who are engaged in services elsewhere. The forenoon session on Sunday was under the direction of Brother William Duff. Former pastors D. I. Stonerook and Harold Thomas gave ten minute talks concerning their work in the congregation. The singing was led by J. N. Kaufman who also taught the large Adult Bible Class. Brother Samuel Glick brought the morning message. The evening session was directed by the pastor. Brother Boyce Hollopeter conducted the devotions, after singing led by the chorister, Brother Ansel Beers. Brother Ross Metzler of Beaver Springs, Pennsylvania, gave an address. After a vigorous children's meeting conducted by Brother Frank Brilhart of Scottdale, Brother J. N. Kaufman delivered the final message. Both morning and evening sessions were well attended by people from other churches as well as by the home folks.

Not the least of this enjoyable visit was the fine fellowship with many friends. There was a fellowship dinner especially for visitors, former pastors and their wives, in the home of one of the members. A number of close relatives of the Kaufmans from Ohio and Johnstown and Martinsburg, Pennsylvania, were also present for part of the program. This visit will be long remembered.

A booklet entitled "The Lancaster Mennonite Conference Publications" was published in 1964 by the Christian Education Board of Lancaster Mennonite Conference. This is a listing of the chief works published by the conferences or written by persons from this conference.

The Origin of the Young People's Conference Movement of 1918

JACOB C. MEYER

"Is not this the opportune time for the Mennonite Church to do something that will prove to her critics the sincerity of her non-resistant position and to give positive expression to that principle? In our minds, the best way to bring this about would be to effect an organization under the name of the church which would show that we are ready when the opportunity comes to make sacrifices. . . .

"Another problem that would arise in the actual carrying out of our plan would be the choice of the PROPER MEN to send abroad to investigate the field and launch the work. THESE MEN SHOULD BE ABLE TO DEAL WITH GOVERNMENT OFFICIALS, HAVE A KNOWLEDGE OF EUROPEAN AFFAIRS, HOLD THE CONFIDENCE OF THE BOYS ENGAGED IN THE WORK." (Capitalization mine.) (An extract from the letter.)

These quotations from duplicate letters signed by John J. Fisher, Ernest E. Miller, and Daniel S. Gerig, sent out from Goshen, Indiana, November 23, 1918, to Orrie B. Gerig, J. Roy Allgyer, and Jacob C. Meyer, might well mark the date of the beginning of the Young People's Conference movement and a more positive program for future conscientious objectors. Since some who have written on the subject seem to have depended on inspiration, imagination, intuition, and revelation, or have depended on second-hand reports, I want to assure the reader that I have the documents before me as I write. There were those of us who felt it wise not to reveal the names of the initiators for over forty years so there has been some mystery about the whole movement.

The original sextette were all Amish Mennonites with Goshen College experience. Four were sons of bishops and the fifth was the brother of one. That left me as the "maverick" in the group. My father was baptized and confirmed in the Reformed church in Alsace. After his migration to America at the age of twenty-five, in 1872, he soon joined the Amish Mennonite church and served at times as Sunday school teacher and superintendent in the German language. On one occasion he translated a conference report into the German language. He was trilingual and in addition to his French, German and English, he could also converse in Alsatian, Swiss German and the French dia-

lect of that area. As a matter of course when he joined the Amish Mennonite Church he was rebaptized. Thus he was a real Anabaptist in the 19th Century.

Orrie B. Gerig and J. Roy Allgyer were in Haverford, Pennsylvania, furloughed from army camps where they had served as conscientious objectors. They were awaiting passage to go to France to serve in the "Quaker" relief and reconstruction work. I was in Camp Sevier, South Carolina, awaiting transfer to Camp Taylor, Kentucky, to be discharged from there January 1, 1919.

I was one of the first Mennonites to apply for service under the Quakers after the Mennonite Committee endorsed the work in early 1918. I was accepted by both the Quakers and the Mennonite Committee and it seemed I would be off for France soon whereupon it was discovered that the French consul in Philadelphia refused the visa for a passport because my father came from Alsace in 1872. The intricate technical puzzle of the nationality of an Alsatian in 1872 need not detain us here. It is enough to point out that instead of my going to France about June 1918, I was sent to an army camp in July, even though I had the permission to go to France from the local draft board. My passport was issued about August 1, 1918, but the visa was the obstacle.

It was under these circumstances that I wrote direct to Newton D. Baker, the secretary of war, for advice. I thought there might be one chance in a thousand that I would get a reply, and so I told my sister when I left for camp that in case a letter came from the War Department she should forward it unopened as soon as I could send her my camp address. The letter came within a few days after my arrival in camp. It not only gave me the advice but enclosed I found the new order of July 30, 1918, which for the first time provided for furloughs and service for conscientious objectors not under the military arm of the government. This new order did not appear in the official Mennonite church paper for about two weeks after I had mine. Due to the new order my sojourn in three army camps as a conscientious objector was almost like a holiday vacation when I compared it with the experiences of my friends who had been called to camp nearly a year earlier. My call came late be-

cause in the lottery I apparently had a very high number. Another bit of luck was that the captain of our regiment was Jacob Loucks Devers who came from York, Pennsylvania, and who knew at least one Mennonite bishop there. He and I got along nicely from the very beginning. As soon as I arrived in the camp I wrote to the commanding officer, whose name I did not know then, telling him that I did not intend to accept the uniform but that I would sign the payroll to avoid trouble for the accountant. As soon as I had the cash I would go to the postoffice to buy a money order and send the document to Newton D. Baker. I not only did that but I arranged for the Old Order Amish and other Mennonites to do the same and so I got them all to sign the payroll. Though I kept no exact account I think Baker got over \$1500 by the plan. In later years when I worked with Baker for almost a decade in connection with my work at Western Reserve University he remembered me. In fact he was on the university committee to pass on my credentials when I joined the faculty of the university.

Much of what happened seemed providential. I have always felt I owed a very great debt to the conscientious objectors who were called before July 30, 1918. Out of the 1600 conscientious objectors, Mennonite and non-Mennonite, reported in the *Gospel Herald* (March 21, 1918), 800 stood firm but the others failed to make the grade. Those who stood firm blazed the trail and opened the way for service not under the military arm of the government. Thus C. P. S., Pax, Voluntary service, etc. were made possible. My impression is the 800 have never been given the credit they deserved by those of us who followed in the path they made. When they seemed to call on me to serve them I felt more loyal to them than to the Relief Commission which had done practically nothing for some of us. There was an understanding that they would arrange to have us visited when we were in the camps. The two dozen of us who went through the experience in three camps (Jackson, S. C., Sevier, S. C., and Taylor, Ky.) were never visited by any Mennonite, ordained or unordained, whom any of us knew. Nor did we have confidence in strangers. There were plenty of them who came to try to convert us into soldiers.

What about the letter from the trio in Goshen? I agreed to work on their plan but pointed out "These are staggering propositions" from which we must not shrink. After one has been a conscientious objec-

tor he might well be considered a bit abnormal! The challenge came to me just after Major Kellogg of the Board of Inquiry had pronounced me sincere. He added for good measure that I might not be able to get a position to earn my living. Since I was living on borrowed money and without income I had little to lose.

Gerig and Allgyer called a meeting of the Mennonites at Haverford awaiting passage and organized them for action, December 12, 1918. Gerig was chosen as secretary and so he informed me that I was to be the chairman. My impression was then and now is that the others felt it was quite possible that I could not get the visa to get into France so they assigned me the work on the home front. No doubt some of the men present recognized that I would be fully repaid in criticisms from the right and from the left. When later I was chosen as treasurer of the first Young People's Conference in America in 1920 I wrote to people calling for contributions. Two rather liberal contributions came from Pennsylvania with the comment that implied that their names should not be made public.

The next move was to send out letters "to about a dozen brethren both liberal and conservative." In the letters it was suggested that "two men conversant with European affairs, history, governments, peoples and customs together with managerial ability, be sent to investigate the field" for independent Mennonite action. In the covering letter to me it was stated, "The prevailing sentiment of the men seems to be that they will not favor working under the management of incapable men." This was truly a double-barreled order. The first was to replace the so-called constituted authorities and after that to find Mennonite men qualified as indicated. Since Gerig and Allgyer were about to sail, I was informed that any letters in response would come to me. In view of the fact that I changed my address about six times in the next two months, some of these letters may have been lost. On the other hand I have been surprised at the uncanny sense of the postmen who seem to find me whether my mail is censored or uncensored.

One of the first to respond was George Lapp who was then serving as president of Goshen College but wrote to me from Waterloo, Canada. He wrote in part "Your good letter . . . came . . . I greatly appreciate the timely advice . . . and sincerely hope that the Relief Committee will

take steps for permanent organization . . .

"You may rest assured that you have my heartiest cooperation."

From Scottdale I received mail of a more personal nature. The editor of the *Gospel Herald* wrote, "Our work in behalf of suffering humanity has no necessary connection with what we believe about non-resistance." The secretary of the Relief Committee pointed out that the aim was to establish missions and that France was not an inviting field. The editor of the *Herald* emphasized the new project for Near East relief where he foresaw opening for several missions in Armenia. (*Herald*, March 13, 1919). On that point George Lapp who had traveled in the Near East wrote to me, "I doubt if any definite plan for permanent mission work can be carried out because of the field being quite well occupied." He and several others commented that the Near East project was developed in a small circle rather than in a larger official church group. One writer suggested that the Relief Committee may have rushed into the project to head off the movement started at Goshen and continued at Haverford. On that I have no other documentary evidence.

I was called by long distance telephone and told to meet with a member of the mission board. I met with him in a railroad station where the suggestion came that I was chosen to go to the Near East and that while the others were to serve for a short term the plan was that I was to establish a mission in Armenia. As indicated before, my loyalty was with the absolutists who stood firm in camp so I turned down the offer. I went on to France where I was elected to serve as the Mennonite on the executive committee of the Quakers. The European development of the movement belongs to another chapter. (Another chapter will treat the conference organized by the Mennonite relief workers who were serving in France. M.G.)

An Abortive Encyclopedia Attempt

JOHN F. SCHMIDT

The greatest single achievement of Mennonite scholarship has been the *Mennonite Encyclopedia*, published 1955-1959. Plans are already being set in motion for a second edition. The preface of the *Encyclopedia* acknowledges the indebtedness of the editors to the German *Menno-nitisches Lexikon* begun in Germany in 1913 by Christian Hege and Christian Neff. The *Lexikon* en-

countered almost insurmountable difficulties in two world wars, inflation, deaths of its editors and promoters, and loss of the American market due to language changes. However, its publication is nearing completion and should be altogether available in 1967.

The manuscript collections of the Bethel College Historical Library reveal another effort in this area of scholarly production and publication. Writing to several leaders in the area of Mennonite education and scholarship under date of April 19, 1918, Paul E. Whitmer tells of plans to produce a Mennonite Reference History or as it was called, *Mennonite Cyclopaedia*. In outlining the project Whitmer says, "... the plan of the work is so comprehensive that it will be necessary to have the co-operation of all who have given any considerable time to the study of Mennonite church history."

He states that a dozen or fifteen men will be asked to share in planning, selecting writers, editing and publishing the work. The editorial staff was to be composed of Paul E. Whitmer, editor, with associate editors, J. H. Langenwelter, C. Henry Smith, and J. A. Huffman. Among the larger group of contributing editors were H. P. Krehbiel and J. W. Kliever. "It is believed," writes Whitmer, "that this work will be so valuable as to be an indispensable handbook and reference work in all our church institutions and Mennonite homes."

In accepting the responsibility of contributing editor, H. P. Krehbiel refers to the *Menno-nitisches Lexikon*, but adds, "However, since this work will be English and will be produced in a different situation of opportunity so far as sources are concerned, and from a different point of view, these two 'works' will not only not interfere with each other, but on the contrary they will supplement and complement each other."

According to Whitmer's letter to Kliever of June 4, 1918, the arrangement of material in the *Cyclopaedia* was to follow a different pattern than was used in the *Lexikon* or later for the *Mennonite Encyclopedia*. He writes, "We should like to divide the field into sections and develop each in turn, but hold all the manuscripts until the whole is ready for the press. The first section is to include the life, work, history, biography, and doctrinal development of the Mennonites in Europe from their beginning down to the beginning of the emigration to America in 1683."

In September of the same year, Whitmer lists the contributing edi-

(Continued on Page 8)

A Recent Letter

"Eigenheim"
Rexton, N.B. Canada
22/11/66

Curator,
Mennonite Historical Library,
Goshen College
Goshen, Indiana

Dear Mr. Springer,

Accompanying this letter is a small thing that has come out of my mind this week. Actually I do not write this way but as the years pile up and I see the futility and contradictions in Christian philosophy and doctrines such as "God is dead" etc., and as I see all the churches, even the staid Catholics, pandering to current scepticisms, I look back with a whimsical idolization to the people I knew on the prairies as a home-steading boy. These were, as you know, the Amish folk. Be they right or wrong at least they move with the certainty in their own minds that they are right; also they cling to the fundamental rightness of productive labour as a way of life and not just as a means to wealth, indolence and power. The more I watch TV the more disgusted I grow with the programming that caters to such drivel that the bulk of the programs are. If it isn't big hatted cowboys shooting, it is the "Get Smart" sort of stuff pandering to a wierd sort of international intrigue.

That such movements as manifest by the Hutterites and other similar denominations can survive in the coming days seems to me quite questionable. They will likely be pressed out of existence to the crying shame of humanity. The Hutterites acknowledged my correspondence (I am referring to our correspondence of 1962) with cool courtesy which I understand and appreciate. These are a people you do not negotiate with and if one IS sincere THE WAY for one to go must be obvious to him. There is no flirting with the Hutterites and they are not wanting publicity, and I as an old man with eight children and thirty five grandchildren feel that I must conduct myself in keeping with the common denominator of their desires. Some of my family are Catholic, some are Protestant and some simple sceptics. One is supposed, I know, to desert family, et al for the sake of Faith, but even then my faith is more in the people who have the Faith in contrast to my own which is inclined to dogmatic scepticism.

Yours sincerely,
Alan C. Reidpath

(Letter Continued Next Column)

p.s. I spent 9½ years in two major wars soldiering and seeing men die for no visible gain to anyone. In the last war perhaps the Semitic people were terminally saved from possible extinction. The cruelty towards them shocked me. A.C.R.

Scent of leather, heat of horses,
Sleep o' night and work o' day;
Crack of whip and wheels that rum-
ble
And my life in The Plain Way.

Sombre garb and sombre head-dress,
Life seems meaningful withal;
What are springs and summers
meant for
Save a harvest in the fall?

Lord forgive me if I wandered
From Thy people in my day;
Doubly erred I when I squandered
Needful years from the Plain Way.

Count my riches not in paper.
Neither gold nor silver mine.
Give me stock and tools of labour
And the patient, fructue kine.

I am nearing a stern calling,
Yet, perhaps, one other day;
Lead me Lord and directly
In the blessed and Plain Way.

Alan C. Reidpath

CORRECTION

The caption under the picture of the Jacob W. Kaufman Family which appeared in the BULLETIN of January 1967 declared, "This is an excellent picture of an Amish Mennonite family in Somerset County, Pennsylvania." Although Jacob W. Kaufman was a member of the Amish Mennonite Church during the years when his first eight children were born, some time previous to his second marriage, to Caroline Blauch who was a member of the Mennonite Church, he transferred his membership to the Mennonite Church and thus this family was Mennonite and not Amish Mennonite at the time the picture was taken. M.G.

Albert J. Ruth, 2919 Harper Street, Saint Louis, Missouri, has recently mimeographed a booklet on the "Eymann Family History and Genealogy." The history goes back to 1701 in the Palatinate. Some of the family settled in Ohio and then came on to the Mennonite settlement in Lee County, Iowa.

Mennonite Historical Association Members

The following persons who are members of the Mennonite Historical Association contributed either \$5.00 for a contributing Membership or \$25.00 or more for a sustaining Membership during the calendar year 1966. Others have made contributions in 1967; their names will be in the list to be published in April 1968.

Sustaining Members in 1966

Olen Britsch
John H. Burkholder
Ernest Clemens
Ernest H. Correll
Melvin Gingerich
Owen Gingerich
A. L. Glick
Orland Grieser
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Warren A. Lapp

Alvin J. Miller
Orie O. Miller
Wilmer Reinford
A. W. Roth
Erie Sauder
Mrs. Jacob A. Shenk
Joseph N. Weaver
Samuel S. Wenger
H. C. Yoder

The above persons contributed a total of \$975.00.

Contributing Members in 1966

H. A. Brunk
Ira J. Buckwalter
I. E. Burkhart
C. J. Dyck
Martin C. Eby
Paul Erb
C. L. Graber
Ralph Gunden
John G. Habecker
H. H. Hartzler
Walter Hooley
Forrest Kanagy

T. E. Kauffman
Elmer Kennel
C. J. Kurtz
Ira Landis
Myron Livengood
Curtis Minerger
Alvin Schloneger
Nelson Springer
Grant Stoltzfus
A. Lloyd Swartzendruber
Maude Swartzendruber
J. C. Wenger

The above persons contributed a total of \$125.00 to the Historical Association in 1966. M.G.

Ulrich Steiner

The letter below is in the possession of Eunice Deter of Morrison, Illinois. It was translated from the German by Elizabeth Horsch Bender. Readers are urged to present similar letters of testimonial to the Archives of the Mennonite Church, 1700 South Main, Goshen, Indiana, 46526, for translation or for deposit in the Archives. M.G.

We the undersigned authorities of the community of Signau in the canton of Bern certify herewith: That the presenter of this, Ulrich Steiner, Ulric Steiner Christian's son, an Anabaptist, born at Boron, Department of Hout Rhin, December 18, 1795, is a true member of our community and we will at all times recognize him as such, that also his wife, named Elisabeth neé Steiner likewise has the rights of citizenship. In the strength of this we give the solemn assurance that our above-named fellow citizen, his wife and all his children, under all times and circumstances, shall again be received in our community. To document this, this certificate of residence has been signed by hand by me the pastor and by the superintendent (visor, magistrate) named at the end, in the name of the community, and has been stamped with the family seal of our highly honored magistrate,

Granted at Signau, August 1, 1821

S. Küpfer, pastor
Ullerich Lütgi Shaltner
John - - Gfellen (?)

G: scribe (secretary)

No. 2037

In addition to urgent recommendation for a kind reception and offer of the protection of the respective government, I attest the genuineness of the above official seal, and also that the above Ulrich Steiner is a citizen of the canton of Bern and has been for ten years a Swiss citizen; in Bern, August 10, 1821

State Secretary
of the city and Republic
of Bern,

Gruber (?)

The French minister (ambassador) in Switzerland certifies the genuineness of the seal and the signature of the chancellor of the city and republic of Bern.

Bern, August 20, 1821.

Auguste Falleyrand

Historical and Research Committee Annual Meeting

May 25-26, 1967

Conrad Grebel College

Waterloo, Ontario

AGENDA

1. Worship Period—9:00 a. m.—Led by Frank Epp.
2. Greetings—President J. W. Fretz of Conrad Grebel College.
3. Address (30 minutes, given at the convenience of the speaker) "The Mennonites in Ontario History"—Norman High.
4. Roll Call.
5. Consideration of the Agenda.
6. Reading of the Minutes of the May 27-28, 1966, meeting.
7. Treasurer's Report, (I. D. L.)
8. Report on Special Solicitation for Sustaining and Contributing Memberships, (M. G.)
9. Report on Charter Flight Plan, (M. G.)
10. Report of the Executive Secretary:
 - a. General Report, Including Research Activities
 - b. Archivists Report
 - c. *Mennonite Historical Bulletin*
 - d. Mennonite History Essay Contest
 - e. Other Activities:
 - (1) The Conrad Grebel Lectures
 - (2) MQR, etc.
11. Report on History Books Published in the Past Year, for Which the H. and R. Committee Has Had Responsibility, (J. C. W.)
12. Historical Commemorations in 1966-67, (J. C. W.)
13. Other Mennonite Historical Publications of 1966-67 Not Being Reported Elsewhere in the Agenda, (M. G.)
14. Reports from Regional Groups on Work Completed and in Progress:
 - a. E. M. C. (G. M. S.)
 - b. Lancaster (I. D. L.)
 - c. Franconia (E. C.)
 - d. Iowa (H. R.)
 - e. Ontario ((J. W. F.))
 - f. Allegheny (G. C. S.)
 - g. South Central (M. G.)
 - h. Hutterite and Amish Studies (J. A. H.)
15. Report from the Historical Committee of the General Conference Mennonite Church, by Frank Epp.
16. Report from the Institute of Mennonite Studies, (J. H. Y.)
17. Report on the T.A.K. and Its American Counterpart, prepared by C. J. Dyck.
18. Report on the Visit to the G. C. Historical Committee Meeting in St. Louis in October (M. G.) a. *The Mennonites: A Brief Guide to Information.*
19. Report on the *Mennonite Encyclopedia* Reprint Project, (M. G.)
20. Report on the Tax Exemption for the Historical and Research Committee, (M. G.)
21. Mennonite World Conference Report, (J. C. W.)
22. Progress Report on Obtaining an Executive Secretary, (J. C. W.)
23. An Examination of the Long Range Objectives of the Committee, (J. C. W.)
24. Proposals for New Research Projects.
25. Cooperative Microfilming Possibilities, (J. C. W.)
26. The 1967-69 Budget, (M. G.)
27. Miscellaneous Reports on Items of Historical Interest by Members of the Committee.

(Local and regional church historians from not only Ontario but from other areas are invited to attend the above meetings or as many of the sessions as is convenient to them. Any readers of the BULLETIN and their friends are welcome. M.G.)

Book Review

Worth Dying For. By Nicholas Stoltzfus. Aylmer, Ontario, Canada: Pathway Publishing Corporation, 1964. Pp. 222. \$3.00.

Worth Dying For is a story of the Waldensians. It has a rather unusual origin. Nicholas Stoltzfus is a minister among the Old Order Amish living around Aylmer, Ontario, Canada. In his "Author's Introduction" he recounts that in his youth he read a book entitled *Pierre and His Family*. It was an old book and some of its pages were missing. The book has been lost and he has tried in vain to find another copy.

Worth Dying For is his attempt to retell the story as he remembers it. He admits that "many details have been added in order to bring out certain points of their faith which we believe was similar to the Anabaptists'." Mr. Stoltzfus believes that this story is based on facts but he makes it clear that he cannot vouch for all of the details.

It is a story told in idyllic simplicity of the joys and sorrows of the despised and oft-persecuted Waldensians of northern Italy. Hubert and Gertrude Fleming are the two characters around which the entire story revolves. It follows them from childhood through life and into marriage and ends with the martyr death of Hubert who had become a faithful minister of the Waldensians. Your heart will be touched as you follow them on their trek over the mountain in the dead of winter because they are banished from their homes by the Roman Catholic authorities.

The story reveals a simple and true gospel of salvation with a strong emphasis on separation from the world. The conversation is laden with scripture quotations and though it often seems stilted it undoubtedly accurately reflects the vigorous biblicism that characterized this early "protestant" movement. It is difficult to distinguish between what was truly Waldensian and what was read in to the story years ago and is now written into it by this talented Amish minister.

Nicholas Stoltzfus was born in Michigan in 1911 and has not had more than an eighth grade education. He is a farmer by occupation but has written numerous articles for church papers in addition to his ministerial duties. He moved to Canada in 1953.

This book is another of the products of the remarkably successful Pathway Publishing Corporation

formed by a group of Old Order Amish persons and serving their own people and many others in a significant way by the publication and distribution of nicely printed and well bound books on historical and contemporary topics at reasonable prices. This novel's price is \$3.00 and can be recommended for church libraries and for family reading.

—Gerald C. Studer

RESULTS OF THE HORSCH ESSAY CONTEST

In the John Horsch Mennonite History Essay Contest for 1965-66, only four papers were entered and these were in class I for Seminary and Postgraduate Students. Other papers were written by seminarians and college students but only those judged by teachers to be of a superior quality were submitted to the contest manager. The task of the judges, therefore, was difficult and they disagreed in their appraisal of the four papers. The conclusion is given below:

Class I

First: "The Church According to Menno Simons, Pilgram Marpeck, and Peter Rideman," by Abe Rempel.

Second: "Russian Mennonites and Mission," by Adolf Ens.

Third: "The Summit Christian Fellowship of the Mennonite Church," by Dan Harrer.

THE STORY OF SNYDER COUNTY ABANDONED CEMETERIES

Mennonite Cemetery, Near Strouptown, in Perry Township, Pennsylvania

The grave stones in this cemetery are moss covered, the inscriptions are in German, and are very difficult to read.

The Old Mennonite Graveyard

This graveyard is located about one-half mile east of Richfield near the "Crossroads" Mennonite Church. It may have been started about the year 1785. It contains the graves of John Graybill (1753-1806), the oldest settler in that community, and those of many other Mennonites and Indians.

George Franklin Dunkelberger, *The Story of Snyder County*, Snyder County Historical Society, Selinsgrove, Pennsylvania, 1948, pp. 653, 4.

ENCYCLOPEDIA ATTEMPT

(Continued from Page 5)

tors in alphabetical order as follows: C. H. Brunner, Allentown, Pa.; S. F. Coffman, Vineland, Ont.; C. R. Egle, Chenoa, Ill.; H. H. Ewert, Gretna, Manitoba; Samuel Goudie, Stouffville, Ont.; N. B. Grubb, 715 Berks St., Philadelphia, Pa.; D. E. Harder, Hillsboro, Kans.; J. W. Kliever, Newton, Kansas; H. W. Lorenz, Hillsboro, Kansas; S. H. Miller, Sugarcreek, Ohio; A. J. Regier, Freeman, South Dak.; C. C. Regier, Newton, Kans.; C. H. A. van der Smitten, Berne, Ind.; H. R. Voth, Goltry, Okla.

Plans had proceeded according to the desired direction and the editor adds in the letter referred to above, "We are now ready to begin active work on the *Cyclopedia*." However, in the next paragraph he mentions the fact that war-time conditions have led "most denominational publishing houses to suspend work on similar publications." After consulting others it was decided to suspend active work on the *Cyclopedia* until conditions became more normal again. Whitmer adds, "During the meantime will you all keep this work in mind and as you have opportunity accumulate information and material to be used as soon as we can again take up active work on this greatly needed work."

Writing to Kliever in October, Whitmer says, among other things, "I wish it were possible for the editorial board to get together sometime. . . . I am looking forward to some conference or other general meeting of Mennonites where we can, at least many of us, get together within the next year or two. I wonder whether the All-Mennonite Conference (Convention [J.F.S.]) which has met twice might become representative enough to make such a meeting possible."

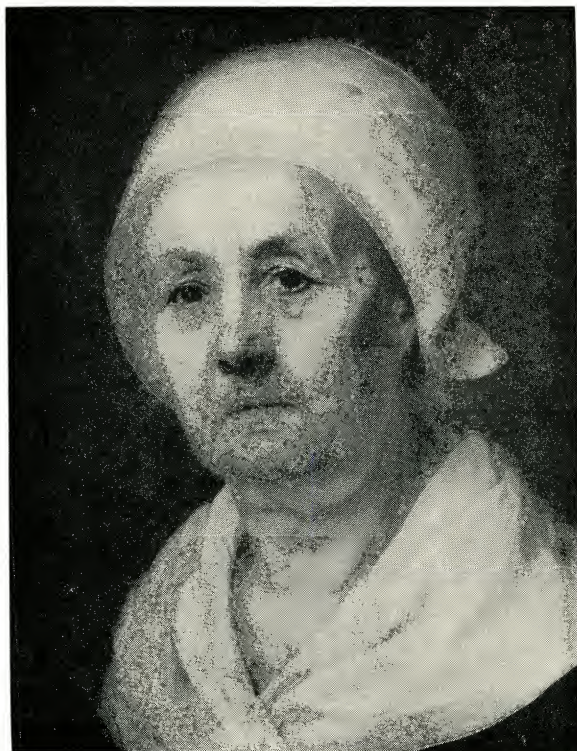
The production of the *Mennonite Cyclopedia* along the lines visualized by Whitmer and his fellow editors never materialized. It was not until the closing days of World War II that another effort to produce an English Mennonite reference work reached the stage of active planning and promotion. Writing on "A Mennonite Encyclopedia" (Mennonite Life, July, 1946) Harold S. Bender says, "Convinced that now is the time for action, a group of American historians and research scholars who formed the Mennonite Research Fellowship in August, 1945, have undertaken a program of aid for the *Lexikon*, which they hope will enable completion of the original German work and the preparation of an enlarged and improved American edition."

MENNONITE HISTORICAL BULLETIN

Vol. XXVIII

JULY, 1967

No. 3



PALATINATE WOMEN'S CAPS

The two portraits above illustrate eighteenth and nineteenth centuries head coverings worn by women in the Palatinate in Germany. The first is in the Historical Museum of the Palatinate at Speyer and is here reproduced with their permission. The portrait was painted in 1772. Its museum inventory number is 5696. The other portrait is of Mrs. Rudolf Wurtz, from Hochspeyer, near Kaiserslautern, Germany. A member of the Mennonite church, she is here modeling one of the family heirlooms. This cap was worn by one of the Mennonite ancestors of the family. "Hauben" (as these caps were called) similar to these were worn by women throughout the Palatinate, as Karl August Becker in his *Die Volkstrachten der Pfalz* so clearly explains and illustrates. Many of those in the Speyer Museum are even more similar to the present Mennonite "prayer head veiling" than those here pictured. M.G.

Early History of the Ohio Mennonite Conference

WILMER D. SWOPE

The wide scope of the ministry of bishop Jacob Nold of Columbiana County, Ohio, 1817-1835, provided the vital conditions necessary leading to the formation of a church conference. Nold's field of labor stretched from Harmony in western Pennsylvania, and as far west as Ashland County, Ohio. Nold organized congregations, ordained ministers, and conducted communion services. The work of bishop Nold produced a bond of fellowship and unity among the pioneer Mennonite Churches in eastern Ohio. When a problem arose, these churches were in consultation through Nold's leadership.

The Mennonite churches of southern Ohio in Fairfield and Perry counties had a leader of deep devotion and loyalty in bishop Henry Stemen. His ministry was of as wide a scope as that of Bishop Nold. Stemen also organized congregations, ordained ministers, and conducted communion services. His far flung field included Allen, Fairfield, Clark, Logan, Seneca, Putnam, Wood and Williams counties. The labors of Nold and Stemen produced a sense of unity among the pioneer churches and laid a strong foundation for cooperation. The Ohio Mennonite Conference became real-

ity as the brethren met to consider mutual problems.

The Ohio Mennonite Conference was guided through the years by men of ability and destiny. Bishop John M. Brenneman, successor to bishop Henry Stemen, was perhaps the most influential leader of the Ohio Mennonite Conference. His influence in the Mennonite Church in America was largely through evangelism, publication, and his pastoral ministry among the scattered members and churches in the Midwest as far west as Iowa. Other men whose lives and labors have been influential not only in the conference but church wide are Bishop Joseph S. Bixler, Bishop John Blosser, Bishop Ira J. Buchwalter, Bishop Albert J. Steiner, and ministers

(Continued on Next Page)

OHIO CONFERENCE

(Continued from Page 1)

Christian B. Brenneman, and Menno S. Steiner.

With the known exception of the 1843 conference at Chester in Wayne County, the Ohio Mennonite Conference had no regular agenda, passed no formal motions, kept no written minutes, but reached oral agreement after informal discussion. This was true for some time after John F. Funk began to print annual reports in the *Herald of Truth*. The last half of May was the traditional meeting time of Conference. The first day of conference was devoted to the Bishops Council and private ministers session. The following day or days was the time for the public sessions of conference, referred to as conference proper. There were three bishop districts in the conference, Eastern District, Middle District, and Western District.

The Wisler Division was a serious problem in the conference. At the conference at Nold's, Leetonia, Ohio, in 1872 came the climax or the parting of the ways between the followers of Jacob Wisler and the mother church. Jacob Wisler was in attendance at the 1872 conference. Wisler's conservative sympathies placed him at variance with the more progressive Daniel Brenneman and John F. Funk, editor of *Herald of Truth*, hence the name (Funkites) given to members of the parent church, by followers of Wisler. Jacob Wisler apparently was looking for support in the Ohio Conference; failing in this, he with several ministers withdrew and called a conference at minister Henry Beery's home in Medina County, Ohio. The Ohio Mennonite Conference of 1873 was marked by confusion. John F. Funk reported "persons going in and out of the house, whispering and talking by several persons at the same time." Funk commented "It is high time that those who have charge of this conference exert themselves to preserve better order during the sitting of the conference."

After a number of congregations had been organized in Indiana, ministers from that state attended the Ohio Conference sessions. Later by (1856 at least) an annual conference was held at the Yellow Creek Meeting house in Elkhart County, Indiana, but it did little more than agree to the informal decisions expressed at the spring conference in

Ohio. The Indiana meeting by 1865 became an independent Indiana-Michigan Conference.

The Wisler Division in the Ohio Mennonite Conference made a large impact on the congregations of the Conference. Five congregations withdrew in Ashland County, Seneca County, Wayne County (Chester), Wood County, and Williams County. In three other congregations, Wisler had a sizeable following. These were in Wayne County (Martin's), Columbiana-Mahoning District, and Medina County where only a handful were loyal to conference. Bishop John M. Greider of Clark County also sympathized with Wisler.

A. J. Steiner preaching the 1914 Conference Sermon, text I Kings 2:12, asked the question "May there be danger of us being able to hand over to our successors only one-sixth of our inheritance?" Commenting on the situation, Steiner summed up the problem by saying "Our conference inherited 24 church houses, but 8 are without resident ministry, 29 ministers, 10 of these are past the age of 60." The years 1923-1926 were trying years for the conference; difficulties manifested themselves in Allen, Hancock, and Wayne Counties. Merger with the Eastern Amish Mennonite Conference was needed to bring new life and stability and counsel to a conference which had been seriously weakened 50 some years earlier through division. Enos M. Detwiler of the Columbiana-Mahoning District at the 1923 Ohio Mennonite Conference asked the question "Does this conference favor merging the Ohio Mennonite Conference and the Eastern A.M. Conference into one body?" A committee of five was appointed, including the Executive Committee, to cooperate with a similar committee appointed by the Eastern A.M. Conference. After five years of work the merger was consummated and the first official meeting of the merged conferences was held May 29-31, 1928, at Oak Grove Church, Smithville, Ohio.

At the time of merger, the Ohio Mennonite Conference reported 1,526 members, in 16 congregations with 23 meeting houses. The congregations were: Columbiana-Mahoning District, Salem, Wayne Co., Turkey Run, Martin's, Kolbs-Longenecker, and Union Hill, Morral, Marion Co., Bethel-Guilford, Medina Co., Central, Allen Co., Salem-Pike,

Allen Co., Mt. Pleasant, Huber, Bethel, Logan Co., Lima Mission, Crown Hill, Canton Mission, and Pleasant View. At the time of merger two of the congregations of this conference were in charge of bishops in the Ohio and Eastern Amish Mennonite Conference.

Bethel Church

J. B. SMITH

In presenting to the readers of the *VIEWS* a brief sketch of the Mennonites of this section it might be of interest to say a few words about the church in general.

The name Mennonites was given to the followers of the principles which one Menno Simons espoused. Menno, who lived in the sixteenth century, had been a Catholic priest, but under the conviction that Catholicism was not consistent with the tenor and spirit of the gospel, he renounced his allegiance to that faith and diligently sought for light and guidance from the inspired page. He accordingly accepted, to a great extent, and began to promulgate most of the principles and teachings of the ancient Waldensians, a religious sect that kept the light of the gospel burning through the dark ages of superstition and apostasy. The followers of Menno were presently called Mennonites, as before stated. Not unlike the Waldensians, they suffered severe persecution on account of their religious belief and practice. The peculiarity of these was their aversion to resorting to church warfare as a means for defense, and their unswerving allegiance to the true spirit of the gospel in the dark days of martyrdom and Romish supremacy.

In accordance with teaching of Jesus, "When ye are persecuted in one country flee to another," the Mennonites sought refuge and freedom of thought and worship in America at the time when Penn extended his invitation to all persecuted peoples of Europe to come and settle in his newly acquired territory. Many names now so familiar to us were among those that found their way to Pennsylvania at that time; and, in fact, most of the Mennonites of America can still trace their lineage back to their ancestors of Pennsylvania. Thus that state may be properly called the old homestead of American Mennonites. They are still most

numerous there, Lancaster county alone having forty-four churches.

Toward the close of the eighteenth century the Mennonites followed the western immigration, many finding homes in Ohio, Ontario, Indiana and Illinois. It was not until after the civil war that the first found their way to Cass county, Mo. Among the first to come were the Yoders, the Planks, the Zooks, the Kauffmans, the Hartzlers, the Kings, and others. These mostly came from Pennsylvania and Ohio. Thus we have the solution to the oft-repeated question: "Where do all the Zooks, the Planks and the Hartzlers come from?"

But we must now confine ourselves more particularly to the subject concerning which we were asked to give a brief account. It was in the fall of 1886 that the organization known as the Bethel congregation was effected. The church building, which is located about two and a half miles northwest of Garden City, was built the following year. Appointments for regular services were first made for once a month, and these were filled the first few years by Bishop D. D. Kauffman (father of "Doc" and Dan and D. F. Driver, both of Morgan county, Mo.)

In the fall of 1889 Eli Kauffman, now of Pennsylvania, was ordained as a deacon of the church, and the following year L. J. Heatwole of Virginia, so well known to so many of the *VIEWS* readers, took charge of the Bethel church as its regular pastor. Bro. Heatwole's services were greatly appreciated, it having been said of him that he left no enemies in Missouri. Everyone was sorry to hear that for the sake of his health he felt it his duty to return to his native state.

The church has been blessed with "Daniels" for pastors. The first was Daniel Yoder, now of Gunn City. He, however, was officially connected with the church but for a few years. The second, Daniel Hooley, is still actively engaged in the ministry of the church, having now served in that capacity for seven years. The third, Daniel Kauffman, is well known to many *VIEWS* readers, and will be remembered by the citizens and pupils of Garden City as having been the principal of the public school and later of the Garden City normal. Bro. Kauffman is now giving most of his time and attention to evangelistic work and is at the present writing engaged in that capacity in Ontario, Canada.

I. B. King, also well known in this vicinity, was ordained to the deacon's office in 1893 and is now permanently located in Garden City.

In 1894 A. D. Wenger was ordained to the ministry at this place, but his stay was short. He expressed himself in a way that his services were needed more in other places. He is at present in India in the interest of mission work, and expects to complete his tour around the world sometime this winter. Since the brethren, Wenger and Kauffman, have left, J. B. Smith, and later C. S. Houder have come to Cass county as coworkers with D. Y. Hooley.

Regular services are now being held every Sunday morning and every other Sunday evening, the Bethel congregation alternating with the Sycamore congregation in the evening services. Beside the regular services is the Sunday school, which meets every Sunday at 10 o'clock a. m., Young People's meeting every other Sunday night at 7:30. Everybody is cordially invited to all these services.

Beside filling the appointments at Bethel the ministers fill those at Belton and alternate with the ministers of the Sycamore church in filling those at the Wallace school-house.

The American Mennonites having principally emigrated from Holland and Germany, there was a time when all the services were rendered in the Dutch or German languages. In fact the appellations, "the Dutch" and "the Mennonites" seem to have become almost synonymous in this vicinity. The "Pennsylvania Dutch" is still used by some members in their homes, but the denomination in general has become largely Anglicized.

In conclusion, we are glad to know that the Lord has been with the congregation worshipping at Bethel. The church has had its dark days, it has passed through fiery trials, it has had its discouragements and disappointments; mistakes have been made by many of us, yet we glory in Him who remembereth that we are but dust, and who has proven a present help in all times of need. Within the past year a number have found their Savior and have united with us, so that now we again have a membership of over one hundred. In the hope and confidence that the Lord will continue to bless all efforts put forth for the extension of His kingdom upon the earth, it is our desire to continue to work for and wait upon Him, and may we, like Carey, over one hundred years ago, "attempt great things for God and expect great things from God."

Some that may not be familiar with the principles and doctrines of the Mennonite church, might wish to hear these stated more specifi-

cally. In this short sketch these could not be given; neither was it written with that end in view, but we will just state that the only apology for our existence as an organization is that we wish to be "laborers together with Him." We believe in God as our creator, in Christ as our redeemer, in the Holy Ghost as our guide and teacher, and in the Bible as revealing the will of God to man.

That Bethel may, indeed, as its name signifies, be a house of prayer, that the light of the gospel may emanate from her walls; that we may be a blessing to the community and that she may contribute her mite toward the evangelization of the world, thus helping to hasten the time when all, from the least to the greatest, shall know the Lord is the fervent wish and prayer of the writer.

The Garden City Views
Garden City, Missouri
December 14, 1889, pp. 35-7

UNITED STATES SENATE

Committee on Interstate Commerce

August 17, 1940

Honorable Cordell Hull
The Secretary of State
Washington, D. C.

My dear Mr. Secretary:

I have had called to my attention, the possibility of approximately 300 members of a Hutterian Society migrating to the United States from England, in order that they might settle in the State of South Dakota.

I have examined a copy of an Affidavit made by two Hutterian Societies of South Dakota, to the effect that they are financially able to guarantee, and do guarantee, that should these immigrants be allowed to come to South Dakota, they will not become public charges.

An Affidavit, of which I have a copy, made in South Dakota on August 6, 1940, and signed by the Bon Homme Hutterian Brethren and Rockport Hutterian Brethren is to the effect that these two South Dakota incorporated societies, have a net worth of \$525,000. This figure, in my opinion, is not an overstatement, and I believe, in fact, is a conservative statement of the net worth of these two societies.

Sincerely yours,
Chan Gurney

CG:F

PS.: This letter is to be handed to you by Mr. E. Guy Johnson, who is here representing the English society.

The Reber Family

MELVIN GINGERICH

The Reber family name in America is not found as frequently as is the name Yoder, for instance. The Chicago telephone directory, as an illustration, lists three Rebers, six Rabers, and fifteen Yoders. Nevertheless one does see the name Reber occasionally, perhaps most often on the "Reber Sauerkraut" cans. The family is listed with those of Swiss origins by both John Horsch and C. Henry Smith, authorities on Mennonite family history. The name is found in the Palatinate area of Germany as early as 1724, where the family must have settled after leaving Switzerland. Daniel Kauffman in his Mennonite Cyclopedic Dictionary is authority for the statement that Christian Raber (1784-1848), a native of Baden, Germany, settled in Hamilton County, Ohio, in 1837, and three years later in Lee County, Iowa. He is the ancestor of numerous Rabers in Ohio, Indiana, Illinois, Missouri, Iowa, and other states, according to Kauffman.

Whether the Johnson County, Iowa, Rabers are related to this family has not been established, although my aunt Barbara Reber on several occasions repeated the tradition that the two families were related. Both the Rabers and the Rebers, for instance, have a tradition of a woman relative who had a beard.

Unfortunately we do not know very much concerning the Johnson County Reber ancestry. John Reber was our common ancestor. He was born in France on, very likely, December 14, 1819, for he was 56 years, 6 months, and 4 days old when he died in Johnson County, Iowa, on June 18, 1876. Although the Iowa census of 1856 and the Federal census of 1860 declare that he was born in France, it must have been from a German speaking section of Alsace that he came for when he signed a land deed in Elkhart County, Indiana, in 1853, he wrote in neat German script "Johannes Raber." The Federal Census of 1850, too, declares that he was born in France and his wife Susanna in Canada. In that year he was living in Clinton Township, Elkhart County, Indiana. He was age 29, his wife 22, and their son Christian 1. This was on September 19, 1850. Christian, the census record states, was born in Indiana.

Nor do we know when he came to America. We do know that he came to escape the military draft as did thousands of others, from many faiths and backgrounds. Only John Reber left France illegally, escaping

during the night before he reached the draft age. According to our family tradition by doing this he cut himself off from his family and there was little, if any, correspondence between him and his family in France. He was afraid that if his location would become known, he might be repatriated or if he would write to them they might be endangered. At least, this is the family tradition. It is unfortunate that the family did not have historians in the past century so that these facts could have been obtained and recorded. If he would have come to America in his seventeenth year, it could have been in 1836.

Nor have I been able to learn where and when he was married. We do know that his wife Susanna Stuckey was born in Canada on August 23, 1827, for both the Iowa and the Federal censuses list her as having been born in Canada. She, too, wrote a beautiful German, as attested by her signature in the County Recorder's office in Goshen, Indiana. Could they have met in Canada and been married there? The first sure trace we have of the John Reber family is in Clinton Township, Elkhart County, Indiana. Their oldest son Christian was born in Indiana in 1849, as was stated above. Their first land purchase was registered in Goshen on October 19, 1850, but the date of the purchase is not legible. They purchased 160 acres from David and Barbary Zook for \$1,100. As David Zook had purchased 120 acres of this farm in June 1847, the sale to John Reber occurred between this date and the date of the registration of the deed in October 1850, probably near the time of the latter date. John Borntreger in his history of the first Amish Mennonite congregation in Indiana, published in 1907, recorded that soon after 1847 John Reber was ordained a preacher in the Clinton Township congregation but that after several years he with his family moved to Iowa. Before he moved to Iowa, his son David was born on January 20, 1851. The farm on which the family lived was located three miles east of Goshen, on the south side of the Fish Lake Road, which is County Road 34. Eighty acres lay on each side of the north-south County Road No. 33. They sold their 140 acres to Samuel McDowell for \$1600, free of encumbrances, on August 6, 1853.

How soon after the sale of their farm they moved to Iowa we do not know, although the Iowa Census of 1856 states that they had resided in Iowa for three years. Their third child, Barbara, was born in Iowa on April 23, 1856. It was in Iowa but the year was 1856. By the time of

the Federal Census of 1860, a fourth child, Elizabeth had been born, probably in the year 1859.

When John Reber died in 1876 he left a family of his wife and seven children. From information I received from Aunt Barbara Reber many years ago, there were four brothers and four sisters in the John Reber family. John Reber and his wife are buried side by side in the Lower Deer Creek Cemetery in Washington Township, Johnson County, Iowa. Next to them are buried their son David and wife.

Turning a moment from this subject, to examine the location of their residence in Iowa, my recollection of what Grandfather David Reber told me is that they first lived on the angling road a mile southwest of Joetown, or Amish, in Washington Township, Johnson County, on what we have come to know as the Dan Gascho farm. Grandfather told me how busy this road was during the time of the westward movement. Standing on their hill, he said, there were times when one could see a continuous stream of covered wagons coming from the northeast and traveling southwest. Perhaps they were able to see a mile in either direction. Grandfather also told me that during his first years in school he attended a school in what is now Joetown.

The records in the County Recorder's office in Iowa City show that John Reber bought two plots of land from the Government on May 1, 1854, at \$1.25 per acre. He bought 40 acres in the NE 1/4 of NE 1/4, Section 19, Township 78 North and Range 8 west and an additional 80 acres in the same section, for a sum of \$150.00. Landholdings in Washington Township in 1870 show John Reber holding land in sections 17, 18, and 19. When great grandfather died in 1876 his sons David and Samuel Guengerich served as administrators of the estate. Their record book is in my care in the Archives of the Mennonite Church. Here one can find a detailed list of his items of property and all of his assets and liabilities. There is also a list of materials reserved by the widow. The record book shows that the three married children each received \$1000 plus other assets. It also reveals that the farm was sold at that time to Eli J. Kinsinger. A sale bill indicates that the sale took place on October 26, 1876, two miles northwest of the "Sixteen Mile House," the name of the hotel in Joetown.

Mention was made above that John Reber had been ordained to preach in Indiana. My record of the worship services in Johnson County from 1863 through 1873 do

not indicate that great grandfather ever preached during that decade. In fact, I have been told that his ministry had been revoked earlier. The records show, however, that he was a member of the Deer Creek Church during those years. His obituary declares that "he was a faithful brother in the Amish Mennonite Church" and that during his last sickness of several weeks "he was patient, frequently desired prayer, and lay much with closed eyes, and hands upon his breast, but moving lips showed that he was engaged in silent prayer to God."

Two of his children remained in his Iowa home community. David raised his family in Johnson County. He was the father of Joseph, Joel, George, Lydia, Barbara, Anna, Lizzie, Nancy and Noah. John's daughter Anna married Joseph S. Eash and they raised their five children—Ella, Willie, Alta, and Jennie—on the Eash homestead in Washington Township.

Christian Reber, the oldest child, was married to Carolina Johanna Unruh, on December 12, 1875. Three years later they moved to McPherson County, Kansas. After living there twenty-six years, they moved to Harper County, Kansas, in 1904 where they remained until their death. To this union were born thirteen children. These at the time of Mrs. Reber's death in 1928 were Mrs. N. J. Burkholder, John, Daniel, Mrs. David Troyer, Jacob J., Mrs. A. A. Troyer, Mrs. J. A. Schindler, Mrs. W. M. Nafziger, Samuel, Chriss, Benjamin H., and Mrs. Samuel Schindler. In 1928, there were thirty-one grandchildren and two great-grandchildren. The second of the children, John, moved to Iowa County, Iowa, when he was 22 years old, perhaps in 1900, and in 1915 was married to Irene Slaubaugh. Their only child Henry died in 1922. John is buried in the West Union Church Cemetery in Iowa County.

Barbara Reber Zook, the third child of John Reber, was married to Jonathan Zook on February 6, 1876. In 1885 they moved to Nebraska and three years later to Thurman, Colorado. To this union were born two sons and seven daughters. When Jonathan Zook died, on September 12, 1934, at the age of 87 years, the records tell us that he had "made his peace with God and the Church and died rejoicing in his salvation." Three sons and one daughter survived him. They were Emma Wright, Susie Mills, Fanny Pangborn, and Joseph Zook, all of Colorado. Barbara had died at Thurman, Colorado, on January 5, 1923.

Another daughter of John Reber was Susanna, who married Eli Gin-

gerich. They lived at Seymour, Iowa. Their three children were Nora, now of Wellman, Iowa; Geneva (Mrs. Oren Duskin); and Ira of Minneapolis.

Elizabeth, another daughter of John Reber, married Christian Rich, who was born in Washington County, Iowa, November 18, 1875. To this union were born one son and four daughters. The family lived in Colorado, where Christian died on May 13, 1917, near Colorado Springs. I have no record of the death of Elizabeth nor of the names of their five children.

John J. Reber was a third son of John and Susanna (Stuckey) Reber and was born near Wellman, Iowa, February 18, 1863. He was married to Mary Ann Burkholder in 1888. They raised their family in the pioneer country of Oscoda County, in northern Michigan. The mother died November 8, 1936, and the father on September 26, 1946. When the mother died in 1936 ten of her children were living. They were Elmer, Esther Stahl, Lizzie Ann Kaufman, Willis, John, Mabel Rouner, Eva Lena Douglas, Ida Clark, Katherine Chester, and Matilda Young. Her daughter Emma Rouner had preceded her in death, as well as several younger children.

An eighth child of John and Susanna Reber was buried in the Wertz cemetery, a half mile northwest of the Lower Deer Creek Church, Kalona, Iowa. Lizzie Smucker reported that her father had talked of a small brother who was buried there. At the present time I do not have his name, nor the date of his death.

From the above account it is clear that there are many gaps in our records and perhaps some mistakes in the above statements. It is hoped that anyone who has corrections or additional information will be free to share this with this writer. It was only a few days ago that I began gathering this information and I have enjoyed the experience immensely. Much remains to be done before this story is as complete as we can hope it to be.

This morning as I drove out to the farm east of Goshen where great-grandfather lived and where my grandfather David Reber was born, I tried to visualize them walking across these rolling fields over a century ago. I wondered whether the trees in the forest on the farm were there when grandfather was a boy. Then my mind wandered to the time when I sat at Grandfather

Reber's knees and he told me stories of the pioneer days in Iowa, of the prairie chickens and the howl of the wolves, of the winding roads through the forests, of the old sawmill on Deer Creek, and of the early days of Amish, now commonly known as Joetown. If only we had recorded more of our family history, we would have even a richer account of the heritage which these pioneer ancestors passed on to their churches, communities and descendants. Now we are scattered across the United States and a reunion such as our first one on this July 30, 1966, can bring together only a small fraction of the many hundreds of descendants of John and Susanna (Stuckey) Reber.

Mennonite Research News and Notes

On November 12 and 13, 1966, the Weaverland Mennonite Church held its 200th Anniversary and Homecoming. Among the speakers was Bishop John C. Wenger of Goshen, Indiana.

Copies of the Fiftieth Anniversary booklet of the West Clinton Mennonite Church, published in 1958, are available from Orland R. Grieser, Route 5, Wauseon, Ohio. This 32-page booklet contains pictures and historical articles.

"Memoirs of Ernest A. Jeschke" was recently published by his son Marlin of the Goshen College faculty. The story begins with the author's boyhood in Russia and ends in western Canada. This 188 page book of personal recollections and life experiences will be read with much interest not only by the friends of Ernest Jeschke but by others also who have never had the privilege of knowing him. A few copies are available for \$2.50 from Marlin Jeschke.

Another new book that will be welcomed by many readers is the "Diary Kept by Noah H. Leatherman While in Camp during World War I." One thousand copies of this 86 page book were printed in 1966 by M. H. Mast, Arthur, Illinois, 61911. In addition to the diary, the book contains various documents, such as court martial proceedings of the trial of Leatherman and accounts of experiences in the Camp Funston Guardhouse. This book contains documentary material of great value to students of religious liberty in the United States.

The Sycamore Grove Mennonite Church

Determination Amidst Obstacles

During the latter part of the Nineteenth Century, many people from the eastern section of the United States migrated westward seeking adventure, new lands, and opportunity. The rigors and hardships of the pioneer life presented a great challenge to these men and women. On the fertile plains of Western Missouri, a number of Mennonite families settled.

On May 1, 1860, the Solomon Yoders from Ohio located on a farm about one mile northwest of Harrisonville, Missouri.

These were the days of the Civil War and the bitter conflict reached into this area of Missouri. Mr. Yoder was enlisted in the Missouri State Militia, therefore was separated from his family.¹ Mrs. Yoder and the children were left alone in a strange country and their lives were often endangered when soldiers raided their home for food. One daughter became very ill and died.

Meantime the plight of the Yoder family reached Ohio and Solomon's brother, C. P. Yoder, left by train for Missouri to help them.

When he reached Independence, Missouri, which was forty miles from his destination, he learned that because of martial law, it would be impossible for him to continue to Harrisonville.

When Solomon Yoder told a captain of his family's problems, the captain promised to help him. He summoned one of his rebel prisoners and ordered him to get Mrs. Yoder and the children and bring them back to him. If the prisoner failed to carry out the captain's command, his money, which was held as security, would not be returned to him.

Solomon Yoder wrote a letter to his wife telling her of their plan and gave it to the prisoner to deliver.

The rebel prisoner started on his journey with a team of horses and a covered wagon. Enroute the horses were foundered, so were traded for a yoke of oxen.

Upon arrival at the Yoder home, the prisoner spent one night with the family. Then next morning they hurriedly left, taking with them only the absolute necessities. A kind neighbor stored their furniture in her home.

The trip to Independence took four days, and upon their arrival Mrs. Yoder and the children accompanied C. P. Yoder to Ohio.

After a year Mr. Yoder was honorably discharged from the army and returned to Ohio to his family.

However in 1865 the Yoder family returned to Cass County, Missouri, and the farm where they previously lived.

Because the house had been destroyed, they had to live elsewhere until a house could be built. The family resided with a Negro lady of the vicinity for a period of time. Mr. Yoder soon had an opportunity to sell the farm near Harrisonville, so bought and moved to one about three miles southwest of East Lynne, Missouri.

The Church Develops

The C. P. Yoder family moved to this vicinity at this time, locating on a farm southeast of East Lynne. The Jacob King family from Michigan located several miles east of East Lynne.

In the spring of 1866 Bishop J. C. Kenagy with his family moved from Logan County, Ohio, to a farm about one mile east of East Lynne. Bro. Kenagy was ordained a minister in 1850 and a bishop in 1855. He taught school a number of years. He was well versed in Scripture, being among the first men to start a Sunday School in Ohio among the Amish Mennonites.

Soon after the settlement of these four Mennonite families, Bishop Kenagy started having church services in the homes. The first service was held at the C. P. Yoder home in a log cabin.

During the year 1866 other families moved in, adding more to their small band. These were Abraham Yoder from Michigan, locating two miles west of Garden City, David Sharp of McLean County, Illinois, and Stephen Kauffman of Michigan, both locating near Daugherty, and Isaac Greaser of Wayne County, Ohio.

Church services were all day meetings with dinners served at noon by the hostess. A very popular dessert was "snitz" pies.

In 1867 the families of Reuben Yoder and John Kenagy of Michigan settled near Gunn City, Peter Troyer of Michigan settled near Garden City, and Isaac King of Logan County, Ohio, settled near East Lynne.

In 1868 came the Solomon Kings of Ohio, Isaac Yoders of Michigan, J. K. Zooks, and Moses Yoders of Mifflin County, Pennsylvania, M. K. Zooks and Jacob B. Schrock from Indiana, and David E. Hartzler of Logan County, Ohio.

In the spring of 1868 Bishop Jacob Kenagy organized this small congregation. The Charter members were: Mr. and Mrs. Solomon Yoder, Mr. and Mrs. C. P. Yoder, Mr. and Mrs. Abraham Yoder, Mr.

and Mrs. David Sharp, Mr. and Mrs. Reuben Yoder, Mr. and Mrs. John Kenagy, Mr. and Mrs. Peter Troyer, Mr. and Mrs. Isaac King, Mr. and Mrs. Solomon D. King, Isaac M. Yoder, J. K. Zook, and Bishop and Mrs. Jacob Kenagy. They continued their church services in the homes until the summer of 1869.

As the congregation became larger church services were held in the McBride School, now known as the Lone Elm School.

In the fall of 1869 their place of meeting was changed to the Smith School.

J. H. Blank of Lancaster, Pennsylvania, came to this community in 1869 and worked on a farm for several years. Later he opened a grocery store in Gunn City.

Abraham J. Plank of Wayne County, Ohio, located here in 1869, also.

The Clearfork Cemetery Association was organized May 9, 1870.² At the time of organization C. P. Yoder was chairman of the meeting and Jacob C. Kenagy, secretary. A committee was appointed to secure a tract of land suitable for burial purposes and May 18, 1870, this committee incorporated the Clearfork Cemetery Association. The incorporators were: Jacob C. Kenagy, Solomon D. King, John S. Unsicker, Jonathan K. Zook, and Christian P. Yoder. The tract selected was a portion of the C. P. Yoder farm. Mr. Yoder's wife was the first person buried in the cemetery. She died February, 1869, and her interment occurred before the incorporation of the association. Her son, Peter, was the second person interred, just two weeks later.

As time passed the membership increased so the Smith School was not large enough to accommodate the congregation. On May 19, 1870, a meeting was called to consider building a church house for their place of worship. They agreed to build a church and choose a building site. The two sites considered were (1) on the north part of the farm owned by C. P. Yoder, four miles southeast of East Lynne, and (2) on the Isaac King farm, six miles east of Harrisonville. The first site was chosen by ballot. The land was donated.

The building committee was composed of John S. Unsicker, M. K. Zook, and J. K. Zook. The building was to be made thirty-six by forty-eight by twelve feet. The cost of the material amounted to \$1,681.31. Since it was located near the Clearfork Creek, a tributary of Camp Branch, it was called the Clearfork Church.

By 1870 the congregation had grown to one hundred fifty members

¹ The following taken from Glenn's *History of Cass County*, p. 633.

² Glenn's *History of Cass County*, p. 621.

and it was felt another minister was needed to help in the work of the church. In 1872 Moses Yoder was ordained by Bishop Kenagy.

In 1872 Joe Miller of La Grange County, Indiana, and J. H. Zook of Davis County, Iowa, located in the community. Simeon Zook of Mifflin County, Pennsylvania, came in 1873. Eighteen-Seventy-Four brought John D. Schrock of Elkhart, Indiana; 1875, John King of Vernon County, Missouri; and 1876, Christ J. Hostetler of Hickory County, Missouri.

In the winter of 1875 about fifty of this group claimed to be more liberal and modernistic in their views of church policy than the others and called in Benjamin Eicher from Iowa to minister to them. The two groups became known as the Amish or Kenagy Church and the Eicher Church. As it was the custom to meet only every two weeks for services, both alternately used the same building for their services for several years.

A few years later the Eicher Church was divided. One group organized the Mount Zion Church about one and one-half miles west and one mile south of the Clearfork Church. The remaining group continued to worship at the Clearfork Church and became known as the Yoder Church.

After evangelistic meetings conducted in this community by John S. Coffman of Elkhart, Indiana, members of the Yoder Church were the nucleus from which the Bethel Church was organized in 1888. Members from the other organized churches who were dissatisfied with existing beliefs and practices also joined the group. The Bethel Church was considered "more progressive" in that services were conducted in the English language and the church adopted the scriptural interpretation of the Mennonites (Old).

Those who faithfully served the Bethel congregation were: Bishop J. C. Driver, Daniel Kauffman, Christian Hauder, W. E. Helmuth, David King, James Steiner, John B. Yoder, Lewis J. Heatwole, and J. B. Smith.

Sister Nellie King of the Bethel Church and her husband, Samuel King, answered the call of service as missionaries to India for 17 years. The congregation at Sycamore Grove considered it a privilege to help support Nellie while working in this field of service.

In 1880 John J. Hartzler, an ordained minister, and his family moved into the community.

On November 8, 1882, at 2:00 P. M. a meeting was called for the purpose of reaching a decision concerning a new house of worship for the Amish Mennonite Church. J. K. Zook

was appointed chairman and D. J. Schrock, secretary.

Three trustees were appointed as follows: Joe Miller, Michael Kurtz, and Stephen Kauffman. The following were chosen as the building committee: Isaac M. Yoder, Jonas Kurtz, and J. K. Zook.

Two sites were available for the church property. The site chosen is a scenic spot just north of the forks of Clearfork Creek, in the midst of a grove of Sycamore trees with timber on the west, south, and north sides, hence the name Sycamore Grove Church.

J. K. Zook's building plan was chosen which was as follows: House to be thirty-eight by sixty feet, floor to be raised eighteen inches in the back, six-inch studding, arched roof, windows with weights and blinds, wall eighteen inches clear-laid in mortar, ceiled all over with one inch boards, the arch to be $\frac{1}{2}$ in ceiling, windows—eight light, one-half inch lap siding. The committee to let contract to lowest bidder. The material to be hauled to the ground after the foregoing.

Through the faithful effort of the committee and other members, the building was finished in the spring of 1883 at the cost of \$2,471.27 and then dedicated in August of that year.

A short time after the Sycamore Grove Church was built, George Hostetler was ordained a deacon; but soon afterwards moved to Oregon.

Moses Yoder left for Oregon in the fall of 1888.

In 1889 the ministering brethren, Joseph H. Byler of Mifflin County, Pennsylvania, and Peter Zimmerman of Larned, Kansas, moved here and for several years worshipped and labored at this church. Bro. Byler returned to Pennsylvania in 1891.

March 6, 1894, Bishop Jacob C. Kenagy passed away.³ Funeral services were held on the 8th by John J. Hartzler and Peter Zimmerman in German and Henry Richner, of Johnson County, in English. The church, organized with but a few members, prospered, and steadily increased under his constant indefatigable care to the number of 350 members, not withstanding the vicissitudes and stormy trails incident to the office of a bishop where members collect from perhaps twenty or more different congregations, and who are educated into as many different modes and customs which are held sacred by many as the Holy

Scripture. The number attending his funeral was estimated at 700.

New Vision in the Church

As the membership grew, the leaders were confronted with new ideas and important decisions. The importance of the Sunday School as a vital part of church life was envisioned and became a reality in the years 1894-1914.

Sunday School was first held for only those who cared to participate, because it was feared it would lead to the downfall of the church.

The church leaders realized what an important avenue of nurture and growth, especially for the young people, the Sunday school would provide. Therefore during this period classes were organized, one extension school was started, printed Lesson Quarterlies were adopted for use, the first teacher's meeting was held, and services were conducted in the English language, so it would be more meaningful to the young people.

May 4, 1894, John J. Hartzler was ordained to the office of bishop and Levi J. Miller was ordained a minister. The ordination services were in charge of Bishop Joseph Schlegel of Milford, Nebraska, assisted by Bishop John Smith of Metamora, Illinois.

All services were conducted in the German language until the year 1896. The German song books used were the "Algemein Leider Sammlung" and "Hosianna Pulger Leider." When the singing was changed to English the "Gospel Hymns" German and English were used. For the first twenty years services were held only every two weeks.

In the spring of 1896 Peter Zimmerman moved to Peach Orchard, Arkansas, to help in the work of the Lord there. May 10, 1896, Benjamin F. Hartzler was ordained to fill the ministerial vacancy caused by Bro. Zimmerman's moving.

During the year 1897 David Morrel, a minister from Johnson County, Missouri, worshipped here then moved to Illinois in 1898.

December 28, 1900, it was decided at a business meeting that hereafter one of three trustees should be chosen yearly to serve for three years; heretofore the trustees were appointed for an indefinite period of time.

At this time Andrew Miller, a minister from Johnson County, moved into the community and lived here until 1908 when he moved to California.

After George Hostetler moved to Oregon the church was without a deacon until November 6, 1904,

(Continued on Page 8)

³ The following taken from "Herald of Truth," April 1, 1894, p. 110.

Book Review

Experiments in Community. By Norman J. Whitney. Pendel Hill, Pennsylvania: Pendel Hill Pamphlet 149. 1966. Pp. 40. 45¢.

This booklet consists of six brief essays describing what are sometimes called intentional communities. Some of these described are past, some present: they are Ephrata, the Amish, the Doukhobors, the Shakers, the Bruderhof and Monteverde. Howard M. Brinton adds a provocative six page introduction.

The essays are fact-filled but delightfully warm, moving and sympathetic. The author however is not a starryeyed crusader for a viewpoint but he is decidedly helpful in leading the reader to realize that there is more to be seen in these ventures than meets the curious eye.

A quotation from a member of the former Brotherhood in Paraguay, Arthur Mettler, expresses it rather well, especially with Whitney's comment which follows:

"The demand of the prophetic spirit is distinguished by its call for a *people*: . . . to be set apart from the Surrounding World. The peace-minded Anabaptists of the sixteenth and the Quakers of the seventeenth century saw themselves as the revival of the all-inclusive prophetic demand to form the core of the future people of God and to take up the battle with the world in new and changing forms . . . It is no wonder that later generations were not equal to its greatness, and turned off into the domain of personal salvation; that they attempted to reinterpret the words of prophecy in philosophic or pietistic terms and in other respects adjusted themselves to the evil world to the best of their ability . . . The visible people of God became one religious group among others and the salt lost its savour."

This is strong language and a sharp challenge to most of us. We shall do well, I believe, to give it serious consideration."

The summary in Brinton's Introduction listing ten causes of successful cooperation is extremely stimulating especially today when the essence of the church is so desperately being sought by so many frustrated and ineffectual Christians. The comment also that the most successful experiments do not by any means always last the longest is also a penetrating reversal of common assumptions.

The value of this booklet, as of most Pendle Hill pamphlets, far surpasses either the size or the cost.

—Gerald C. Studer

List of Publication Board Meetings

GERALD C. STUDER

(Compiled April 28, 1967, from the Minute Books of the Mennonite Publication House, Scottdale, Pa.)

Date	Place
Preliminary Meeting of Conference Representatives held at Goshen and Elkhart, Indiana, on November 7-9, 1907.	
1. January 9, 1908 (adopted Constitution)	Goshen, Indiana
January 29, 1908 (Adopted Articles of Assoc. & Bylaws)	Scottdale, Pennsylvania
2. October 25, 1909	West Liberty, Ohio
3. October 21, 23, 1910	Scottdale, Pennsylvania
4. October 25, 27, 1913	South English, Iowa
5. August 12, 1915	Elida, Ohio
6. August 23, 1917	Nappanee, Indiana
7. August 22, 1919	Broadway, Virginia
8. August 20-21, 1920 (Special Meeting)	Scottdale, Pennsylvania
9. August 20, 1921	Versailles, Missouri
10. August 24, 1923	Kitchener, Ontario
11. August 20-21, 1925	Roanoke, Illinois
12. August 17-19, 1927	Thompstontown, Penna.
13. August 21-23, 1929	Archbold, Ohio
14. August 19-21, 1931	Topeka, Indiana
15. August 17-18, 1933	Yoder, Kansas
16. August 22-23, 1935	Tavistock, Ontario
17. August 19-20, 1937	Albany, Oregon
18. August 17-18, 1939	Neffsville, Pennsylvania
19. May 18-21, 1940	Scottdale, Pennsylvania
20. August 25, 1941	Kalona, Iowa
21. August 22-25, 1942	Harrisonburg, Virginia
22. August 24, 1943	Goshen, Indiana
23. August 12-15, 1944	Elkhart, Indiana
24. August 19-20, 1946	Mt. Pleasant, Pennsylvania
25. August 21-22, 1947	Scottdale, Pennsylvania
26. August 24-26, 1948	Elida, Ohio
27. August 20-22, 1949	Scottdale, Pennsylvania
28. August 23-24, 1950	Scottdale, Pennsylvania
29. February 20-21, 1952	Wayland, Iowa
30. February 18-19, 1953	Scottdale, Pennsylvania
31. February 17-18, 1954	Lansdale, Pennsylvania
32. March 9-10, 1955	Scottdale, Pennsylvania
33. February 29, March 1, 1956	Fisher, Illinois
34. March 7-8, 1957	Scottdale, Pennsylvania
35. March 7-9, 1958	Scottdale, Pennsylvania
36. March 13-15, 1959	Nappanee, Indiana
37. March 4-6, 1960	Scottdale, Pennsylvania
38. March 24-26, 1961	Doylestown, Pennsylvania
39. March 23-24, 1962	Scottdale, Pennsylvania
40. March 22-23, 1963	Denver, Colorado
41. March 20-21, 1964	Scottdale, Pennsylvania
42. March 26-27, 1965	Wauseon, Ohio
43. March 24-26, 1966	Scottdale, Pennsylvania
44. March 30-April 1, 1967	Elizabethtown, Penna.

SYCAMORE GROVE

(Continued from Page 7)

when Isaac G. Hartzler was ordained to that office.

On October 22, 1906, Chancey A. Hartzler was ordained as a missionary minister for the Kansas City Mission. He labored at this mission for six years, then moved to Illinois where he served as minister and bishop at the Willow Springs Congregation near Tiskilwa for many years.

Christian Reeser, a minister from Illinois, came to Garden City, Mis-

souri, in 1907 and worshipped with this church until 1910 when the family returned to Illinois. Bro. Reeser was 103 years of age when he died.

In 1910 there was a withdrawal of about fifty members who moved to Oklahoma. At that time Deacon John L. Zook of Pennsylvania moved here and assisted with the deacon's work for several years before returning to Pennsylvania.

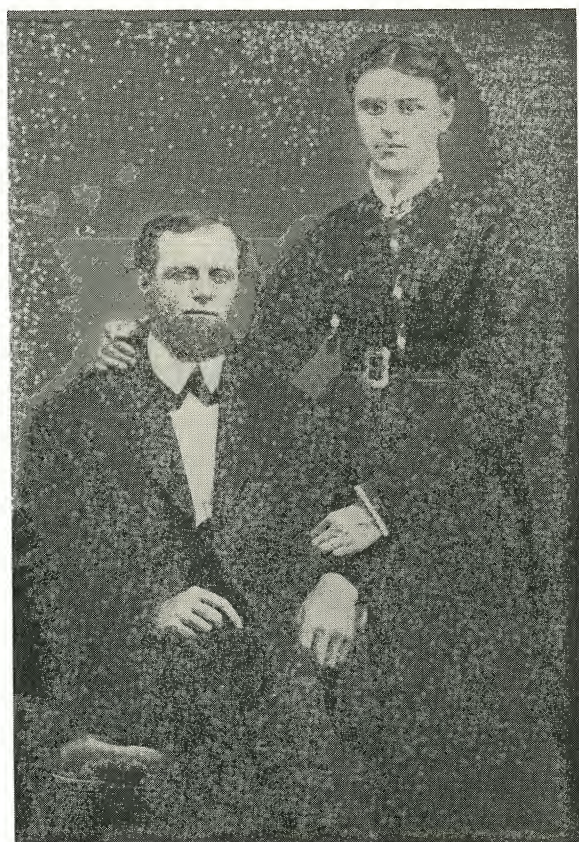
From *The Sycamore Grove Centennial 1866-1966*

MENNONITE HISTORICAL BULLETIN

Vol. XXVIII

OCTOBER, 1967

No. 4



TWO AMISH MENNONITE COUPLES FROM WAYLAND, IOWA

To the left are Jacob (1841-1930) and Magdalena (1853-1936) (Shantz) Goldsmith. Jacob was a son of Bishop Joseph Goldsmith, who was a pioneer leader in the Amish churches of Lee, Henry, and Johnson counties, Iowa. The picture was taken in Washington, Iowa, probably in the 1870's. To the right are Daniel (1858-1930) and Fanny (1871-1943) (Conrad) Graber. Daniel, who was born in Washington County, Iowa, was the son of Christian Graber (1813-1876), an immigrant from Switzerland in 1856. Daniel and Fanny were the parents of nine children, among who are the Mennonite ministers Christian L. and Joseph D. Graber, and a missionary, Lena Graber, who has served many years in India and Nepal. Daniel was ordained a preacher in the Sugar Creek Amish Mennonite Church near Wayland, Iowa in 1892, a position he held until the time of his death. This was a wedding picture of the Grabers, who were married in 1891. The two pictures reflect the costume of Henry-Washington counties, Iowa, Amish Mennonite young people in the decades 1870-1890. M.G.

Noah D. Yoder (1842-1921), Iowa Pioneer

MIRIAM ROPP

The Amish Mennonite settlements in Johnson County, Washington County, and Iowa County, Iowa, date from 1846, the year Iowa became a state in the union.¹ During the next decade many families moved to Iowa from the eastern states. The first Amish families

homesteaded their land or bought from people who had homesteaded.

Among the Amish families who came during the early years was the Daniel Y. (Dick) Yoder family. Daniel and his wife, Anna Swartzendruber, and their three children, Noah D., Jacob, and Christian, came from Somerset County, Pennsylvania, in the fall of 1853.² "This jour-

ney was made by conveyance that required twenty-six days to reach their destination, since at that time there was no railroad west of the Mississippi."³ They settled temporarily two and one-half miles northeast of Kalona on the present (1967) farm occupied by Earl Beachy.⁴

The following spring Daniel went on a horseback ride toward Wellman prospecting for a more permanent farm.⁵ He bought two hundred acres of land from George Swartz-

(Continued on Next Page)

¹ *Amish and Menn. Centennial Anniversaries*, compiled by Elmer G. Swartzendruber, 1953, State Historical Society of Iowa, page 47.

² Interview with Noah M. Yoder.

³ *Kalona News*, c. March 22, 1921.

⁴ Interview with Noah M. Yoder, *op. cit.*

⁵ *Ibid.*

NOAH D. YODER

(Continued from Page 1)

endrubler who had purchased it from the original homesteader, J. J. Swartzendruber.⁶ The Deed Record entry records that Daniel Y. and Anna Yoder purchased a farm eight miles northeast of Kalona on May 19, 1854, the farm now owned by Clarence Swartzendruber. A portion of this land Daniel bought is the present site of the Iowa Mennonite School.⁷

During the first few years on their new property, Daniel Y. and his family lived in a small log cabin. Later they built a brick house, making bricks from the clay on their farm. The house is still standing although an outer layer of stucco has been added.⁸

Noah, the oldest child in the Daniel Y. Yoder family, was a boy of eleven when the family came to Iowa, as Noah was born in Somerset County, Pennsylvania, on July 24, 1842. No doubt Noah learned farming and woodcutting as these were both essentials for pioneer life in the rapidly developing state of Iowa. In a letter to his cousin, S. D. Guengerich, Noah tells him about the farming operations, prices of grain, and the extreme drought of 1863. Part of the letter reads as follows: "Further I will let you know that we have a tolerable good Crop of wheat this season and the oats is very good But the Corn is not good the weather was to dry for it I Never seen the ground as dry as it was this sommer the Creeks and Slues (slews) were all dry about here except deer creek and old mans creek had a little water the cattle had to come 2 or 3 miles to the water we have a Slue that never was known to be dry before until this season it was cracked open that I took a stick and stuck it down 3 1/2 foot."⁹

On January 20, 1867, Noah D. was married to Sevilla Gnagey, a sixteen year old girl from Elkhart County, Indiana. The formality of Noah's writing is shown in his diary on his wedding day: "We N. D. Yoder and Savilla Kenegy got married this day by John L. Miller."¹⁰ In his

diary entry of the previous Sunday the announcement of the coming marriage was also recorded. But he had spelled his wife's name differently: Savilla Gnagy!¹¹

Noah and Sevilla were the parents of six children: Annie, John, Magdalena, Menno, Maude, and Ida.¹²

Prior to his marriage Noah was operating a sawmill in Elkhart County, Indiana, but by May 13, 1869, he was back in Iowa because records show he bought one acre of land with a mill, from W. L. Hewitt, about two miles northeast of Wellman on the English River.¹³

The Washington County Deed Records indicate that Noah purchased additional property to go with his mill property in 1871.¹⁴ A Washington County Atlas of 1874 shows that the land on which this grist mill stood was owned jointly by Yoder and Miller (Daniel B.)¹⁵

Noah operated this mill for about five and one-half years, for he sold his property in January, 1874.¹⁶

In the winter of 1874-1875, Noah bought another farm about three miles northeast of Wellman, presently owned by Ivan J. Miller. It is not known when he moved to this farm, but the deed from the mill was transferred to J. S. Mapel, January 18, 1875.¹⁷

Yoder and J. S. Mapel apparently traded land ownerships because just three weeks prior to selling the mill, the county records indicate Noah Yoder bought land from Mapel which is now a part of the Miller farm indicated above.¹⁸

The mill Mapel bought from Noah Yoder was later called Mapel's Mill, deriving its name from the owner, J. S. Mapel. During the next eighteen years, Noah probably spent most of his time farming.

On February 28, 1893, Noah sold the land he bought from Mapel to Christian Pfeil. Nearly a month later, March 20, 1893, Noah bought another grist mill, as well as land,

from Christian Pfeil.¹⁹ This land was one and one-half miles north of Wellman. No doubt Noah began to run the mill that spring. An account book of Noah D. Yoder for 1894 records many of his sales of that year.²⁰ The mill, known as the Wassonville Mill, was first built in 1841.²¹ Noah sold the Wassonville Mill to Fred J. Fellman and Frank Blumenstein on January 5, 1901.²²

An article by L. Glen Guengerich in the June, 1946, *Mennonite Historical Bulletin* says that in the spring of 1902 Noah D. Yoder and his son John and their families and a son-in-law moved to Audrain County, Missouri.²³ Since Noah sold his land in January, 1901, it is probable that Noah D. and his son and families moved immediately to Missouri.

While in Missouri, Noah's youngest daughter, Ida, died.²⁴ Ida's husband, Lewis O. Guengerich, was left with their small baby to care for. Because of his wife's death, Lewis gave his infant daughter, Gertrude, born February 9, 1903, to his parents-in-law to take care of. Later when Lewis remarried, Gertrude continued living with her grandparents.²⁵

In 1906, Noah D. Yoder, his wife, and Gertrude moved back to Iowa. L. Glen Guengerich's article also says Noah moved back in 1907 or 1908, but Gertrude recalls her grandfather saying they were back in Iowa for a wedding in 1906.²⁶

After moving back from Missouri, Noah lived two miles west of Kalona, near the present Snake Hollow School building. Noah lived here until 1915.²⁷ He and Sevilla lived with their son John in 1915. Then when another son, Menno, built a new home, Noah and his wife moved into the older house where

¹⁰ *Ibid.*²⁰ Account Book of 1894 of Noah D. Yoder's.²¹ *Land of Many Mills*, Jacob Swisher, State Historical Society of Iowa, 1940, page 271.²² Deed Transfer Book, *op. cit.*²³ *Mennonite Historical Bulletin*, L. Glen Guengerich, VII, No. 2, June 1946, from "The Amish Mennonite Colony in Audrain Co., Missouri."²⁴ *Gospel Herald*, Daniel C. Esch, Feb. 15, 1940, "The Amish Menn. Colony in Audrain County, Missouri."²⁵ Interview with Gertrude Gingerich Bender, daughter of L. O. Gingerich.²⁶ *Ibid.*²⁷ Interview with Leroy V. Miller, *op. cit.*⁶ Clarence Swartzendruber Deed Abstract.⁷ *Ibid.*⁸ Interview with Noah M. Yoder, *op. cit.*⁹ Letter of 1863 from N. D. Yoder to S. D. Guengerich.¹⁰ Diary of 1867, N. D. Yoder's.¹¹ *Ibid.*¹² *Hochstetler Genealogy Book*, Harvey Hochstetler, 1938, Menn. Publishing House, p. 217.¹³ Deed Transfer Book, Washington County, Washington, Iowa.¹⁴ *Ibid.*¹⁵ Also Al Miller Interview.¹⁶ Deed Transfer Book, *op. cit.*¹⁷ *Ibid.*¹⁸ *Ibid.*

Noah lived until his death on March 21, 1921. Sevilla died in 1924.²⁴

During his lifetime, Noah D. Yoder operated three different mills; one sawmill and two grist mills. The first mill Noah operated was a sawmill in Indiana, around 1867, the year he was married. The first record available that indicates Noah D. was in Indiana is in his letter to S. D. Guengerich, February 2, 1865.²⁵ In this letter Noah says, "I calculate to stay here (Indiana) 1 month Longer yet and then Leave for Iowa if Nothing happens or prevents me from going." In the same letter he also says, "... I'm at Jonas Hochstetlers again where I had been Last Somer", which indicates that Noah would have been in Indiana the summer of 1864. He was twenty-two during this summer. Later in the letter Noah D. Yoder writes, "I have seen a young man a few days ago that came from Iowa he told me that wages are very high out there they offered him \$150.00 for 6 months that is middling good for Iowa." At the time he wrote this letter to S. D. Guengerich, Noah was apparently trying to find a place to settle.

Noah's diary of 1867 was also used as a record of his sawmill business. There are numerous entries of the number of feet of wood sawed and the prices per foot. The entry on December 31 says, "Sawing Done here from Jan the 1st/67 to Jan 1st 1868 three months less Oak 226689 ft poplar 106198 ft 1443 Logs for this year Poplar & oak." Various times throughout this diary Noah wrote down that the price for poplar lumber was five cents per foot and six cents per foot for oak.²⁶

The year he was married, Noah and his wife visited in Iowa for a month.²⁷ Noah probably took this trip to show his bride of six months to his parents and to visit Iowa relatives and friends.

Noah was in Indiana until he bought the Mapel's Mill (not called this in 1869) in Iowa, in 1869. No records have been found about Noah's work at this mill. During the time he ran the Wassonville Mill, which was a grist mill, Noah must have had a lot of business. He had four sons plus other hired men working for him at one time.²⁸

²⁴ *Ibid.*, and Hochstetler Genealogy Book, *op. cit.*

²⁵ Noah D. Yoder's letter of 1865, to S. D. Guengerich in Pennsylvania.

²⁶ Noah D. Yoder's diary of 1867.

²⁷ *Ibid.*

²⁸ Information from an interview with Will Guengerich, an employee of Noah's at the age of 17. Will recalls he received about a \$1.00 a day.

It was the practice to grind the wheat and put the flour in two different kinds of labeled bags. Noah M. Yoder said that he remembers many times if the people were not satisfied with one type of flour, they would take it back to the mill and complain. They didn't realize they were getting the same kind when it was exchanged for another bag with a different label.

After returning to Iowa from Missouri in 1906, Noah had no major job, outside of preaching. He did small jobs around the house and for his sons. He was largely retired.²⁹

There must have been something in Noah that made him like to travel. His pioneering spirit is strongly represented in the trips he made during his life. When Noah was nineteen, he and Sam H. Yoder, a young man from Wooster, Ohio, made a trip to Des Moines, Iowa. This journey was recorded in a letter from Noah to S. D. Guengerich, November 8, 1861.³⁴ A quote from this letter is as follows, "We arrived at the Capitol Ft. Desmoines which is in Polk County this is a very nice Country about here plenty of timber and well waterdd land sells at from \$5 to 10. and 15 and \$20 per acre But we want to start down the Desmoins about tomorrow for we are tired of traveling on foot the prettiest countys we have seen since we left hom was Benton coun. and Polk and part of Jasper."³⁵ Noah must have thought that Johnson County was already old for he said, "Started out west from old Johnson Co. Last Monday to see some more of the New Country."

In September, 1892, Noah took a trip to Washington, D. C., stopping along the way to visit friends and relatives in Grantsville, Maryland, and Pennsylvania. A daybook of Noah's records the following of one day in Washington, D. C., "Monday Sept. 26, 1892, we went to the Capitol to white House to Washington monument Smithsonian Institute to National Museum came to Hotel stayed there until night."³⁶

In the early winter of 1892 and the spring of 1893, Noah took two different trips to Illinois. In July, 1906, Noah took another trip to Pennsylvania. Another trip was taken on July 28, 1908, by Noah to Missouri. In his daybook Noah writes, "This Eve I Mother and Gertrude Left Kalona for Centralia Mo by way of Nichols Burlington Louisiana arriv at Centralia 7-7 min

²⁹ Interview with Noah M. Yoder, *op. cit.*

³⁴ Noah D. Yoder's letter of 1861 to S. D. Guengerich.

³⁵ *Ibid.*

³⁶ N. D. Yoder's journal of various trips.

Next more fare charges — 5.36 for each ticket."

Of all the trips that Noah took, perhaps his decision to go to Missouri in 1901 best exemplifies his individuality and pioneering spirit. He may have gone because of cheaper land or because the church was too progressive here in Iowa. And again he may have simply had the desire to go to a new place. The settlement around Audrain County, Missouri, was being formed and many settled around this newly organized colony.

Although Noah's work as a businessman was important to his friends and the community, his church work was equally important. "At the age of about eighteen years Noah accepted Christ as his Redeemer and was baptized by his grandfather, Jacob Swartzendruber," as a member of the Amish church.³⁷

On August 5, 1863, two years after the Civil War had started, Noah wrote a letter to S. D. Guengerich. A quote from this letter is as follows, "Now about the Drafting they have enrolled all the people about here and have everything ready to go to work in the city but they have no call yet they have some soldiers there to keep the Copperheads down."³⁸

Noah was ordained to the ministry at the age of 26, on May 23, 1869, in the Amish Mennonite Church of Iowa in the Deer Creek District. Later when the churches were divided into Lower Deer Creek and Upper Deer Creek, Noah served at Upper Deer Creek.³⁹

Noah served as a minister for 41 years until June 7, 1910, when he was ordained a bishop of the South Sharon Amish Mennonite Congregation. "Noah filled the vacancy caused by the death of Bishop Christian J. Miller, in which called he served the church to the end of his life."⁴⁰ When the South Sharon district was divided in 1916, Noah served as bishop of the South East Sharon district until his death in 1921.⁴¹ He thus served a total of almost 52 years in the Christian ministry.

It is difficult to evaluate the total contributions of Noah D. Yoder since

(Continued on Page 4)

³⁷ *Kalona News*, 1921, *op. cit.*

³⁸ N. D. Yoder letter of 1863 to S. D. Guengerich, *op. cit.*

³⁹ Interview with Leroy V. Miller, *op. cit.*, and Cent. Anniversary book, *op. cit.*, p. 81.

⁴⁰ *Kalona News*, *op. cit.*

⁴¹ Cent. Anniversary book, *op. cit.*, page 81.

NOAH D. YODER

(Continued from Page 3)

we do not have many of his own writings. He apparently did not keep church records or write down his own thinking to any extent on religious matters. This was not unusual for that day. However, this brief sketch does reveal something of the life of the Amish Mennonite Community during the time he lived here.

His life span covers the first three-fourths century of Amish Mennonite life in Southeastern Iowa. Noah lived in the Wellman and Kalona area for almost sixty years of his life, serving both as a businessman and minister. It is unfortunate for us that he did not record more of his understanding and feelings about the church and community. Noah was a close friend of S. D. Guengerich, the teacher, farmer, churchman, and historian. They were also cousins, as indicated before.

Those still living who remember Noah remember him as a man of conservative views in religion, and a man mature in judgement. Although not the outstanding type of preacher, he is reported to have been a man with a zeal and earnestness appreciated by his hearers. In his personal life he was known as a man of serious nature, with a slight touch of humor, yet kindly and pleasant in his association with others.

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The Mennonites in Iowa, 1939, Melvin Gingerich

LETTERS

1861 } From N. D. Yoder to S. D.
1863 } Guengerich
1865 }

OTHER SOURCES

- Clarence Swartzendruber Deed Abstract
- Deed Transfer Book, Washington County, Washington, Iowa
- Washington County Atlas of 1874
- Noah D. Yoder's daybook of various trips
- 1867 Diary of N. D. Yoder's
- 1894 Account Book of N. D. Yoder's at Wassonville mill

INTERVIEWS

Gertrude Bender, a granddaughter
Will Guengerich
Leroy V. Miller
Noah M. Yoder, a grandson

Lena Erb
Susie Kuhns
Al Miller
Mrs. Sol Ropp
Cora Yoder
Lena Yoder

The Lawson-Gould Music Publishers, Inc., New York, have published *Come Let Us Join, A Collection of Mennonite Hymns*. Alice Parker arranged the music for four-part choruses of mixed voices singing a cappella. The first hymn is Isaac Watt's "Come, Let Us Join." The book contains two hymns written by Christopher Dock. These are "Ye Little Children" and "O Children Who Are Loving." G. Schirmer, Inc., are the sole selling representative of the booklet, which sells for \$1.25.

James A. Landing completed his doctoral dissertation at Pennsylvania State University in 1967 on "The Spatial Development and Organization of an Old Order Amish-Beachy Amish Settlement: Nappanee, Indiana."

Harold E. Cross, M.D., who also pursued a degree in human genetics, completed a Ph.D. dissertation: "Genetic Studies in An Amish Isolate." The degree was granted by the Johns Hopkins University, Division of Human Genetics, Johns Hopkins School of Medicine. 1967. 356 pp. plus appendices. The study is based on the Ohio Amish communities.

A Benjamin Eby Letter

Berlin, Canada West
February 14, 1851

Dear Brother:

Grace, Mercy and Peace from God the Father and the Lord Jesus Christ our Savior.

Herewith I let you know that at our Semi-annual conference September 14, 1850 it was considered necessary to ordain a preacher and three deacons. According to this decision in November and December votes were taken and the lots cast. Here with us Abraham C. Weber was ordained preacher and at David Eby's meeting house Joseph E. Schneider, and at the Schneider settlement Jacob J. Schneider, and in Wilmot Johannes C. Schantz, these three were ordained as deacons. It was also considered necessary to ordain a preacher to the office of bishop. This we expect to do with the help of God on the 31st of next May that is on the day after the annual conference, whereto we desire that you may be present and help us in this important work.

We are quite well and greet you with a brotherly greeting. We commit you to the Grace of God. Remember us in your prayers.

Your faithful co-worker in the service of the Lord.

Benjamin Eby to Jacob Groff

(A typed copy of the above letter is in the Archives of Conrad Grebel College, Waterloo, Ontario. M.G.)

An Old Ontario Letter

Preston, Canada West
December 2, 1858

Dearly Beloved Brethren in Christ:

It is only due to the immeasurable and imponderable Grace and Mercy of our God that we find ourselves lifted up and carried by Grace on this surging world ocean, and that we are yet able to write to one another and say, "Blessed be the God and Father of our Lord Jesus Christ," and so forth, Amen.

The real motive for my letter to you is this: I received last Saturday seven copies of the monthly *Menno-nitische Blätter* from Danzig in west Prussia, which give us a comprehensive summary of affairs in the whole of Europe, Mennonitism, and other (?) conditions, in chronological order up to our time, also about other missions and about the Evangelical Alliance, together with many good articles from the Holy Scriptures. I would gladly send you a copy but I have already distributed them all

among brethren so that I no longer have any.

Yesterday evening I received a letter with contents as follows: "(a letter from Pastor Mannhardt of Danzig offering to send additional sample copies)."

I suppose that there will be considerable interest in the paper in our brotherhood, and since the year is almost out we should report as soon as possible how many copies are desired here in Canada so that they may know how large an edition to print for the following year. Further I consider it my duty, if you have any interest in the matter, to give you opportunity herewith in case you have not yet sent in your order. I think the address is as follows: Herran J. Mannhardt in Danzig, West Prussia, Europe.

Further dear brethren, we are, praise the Lord, in good health as usual and hope that these few lines will find you also active. I was last Sunday at the Christian Eby meeting and heard no special complaint there. Old George Eby, and old John Schnerich's widow were recently buried.

With hearty greetings to you all brethren and sisters in Christ, I close and remain yours in the Vineyard of the Lord,

A United worker

Johannes Baer

to Jacob Groff and his co workers.

(The above is a copy of a typed letter, which was perhaps translated from a German original. The typed copy is in the Archives of Conrad Grebel College, Waterloo, Ontario. M.G.)

Joseph Hagey Writes to Jacob Groff

Preston, Canada West
January 7, 1856

Dear Brother:

I wish you the Grace of God and the presence of Jesus Christ together with the Holy Spirit, as a hearty greeting, and continuance in faith as a faithful laborer in the work of the Lord unto such an end that we may receive the just reward.

Dear brother I received your letter which has given me great joy and have seen what Jacob Krehbil writes about the trouble in their congregation but I could not make much out of it. I hope the dear Lord will help us if we hold fast to God. This is my council and desire to hold to God and if this is our purpose then He will help for he says draw near to me and I will

draw near to you. This is a great promise for us as faithful servants of God.

Now dear brother we completed our journey safe and sound with the help of God and have seen many brethren. It was a great joy to me to see the faithfulness in the Faith. This they once promised so may we remain faithful to our good Lord. We will never regret it in time and much less in Eternity.

Now I wish you again the help of God. Now remember me in your prayer for prayer is able to accomplish much if it is earnest. May God help us that we may reach the Heavenly rest where we may be eternally together with him from eternity to eternity. Praise God we are all well as long as the Lord will. We hope that these few lines will find you well with the help of God. We greet you all with the greeting of love. Write again soon.

Joseph Hagey to Jacob Groff.

(A typed copy of the above letter is in the Archives of Conrad Grebel College, Waterloo, Ontario. M.G.)

A Jacob Krehbil Letter

Clarence Center [New York]
January 14, 1855

Dear Brethren everywhere
to whom this letter may come,

The Peace of God, the love of Jesus Christ, the co-working power of the Holy Spirit be with us all and lead us in our pilgrimage in this earthly life to a blessed end through Jesus Christ. Amen.

Dear Brethren, since according to the arrangement a visit was to be made in Markham and Vaughan in the churches there. I wanted once more to make a trip in my age in order to be present in my nothingness to be a witness that there are also at the above named places peace and unity has been restored according to the teaching of Jesus Christ and his apostles. However last night I received such a severe headache that I felt it in all my members and saw that I would have to give up the trip. However, I could not forebear sending you a work of love in the hope that you would also receive it in love as it has come out of love as also should be the case according to the teaching of Jesus Christ that all our dealings should take place in love toward one another in order to be pleasing to God.

Dear brethren in Markham and Vaughan, since now the long wished for peace has been restored among

us and our dear congregations in Canada so my hearty wish is that also with you in the above names places all love and harmony according to the Gospel might again find their previous place among you. I had already requested this in my circular letter of last year but this word not confirmed for Markham and Vaughan at the last conference at the Twenty, so I ask you now dear Brethren, try in the love of Jesus Christ to make our union again complete. How I would rejoice if I could learn before the end of my pilgrimage that the Gospel love has again found its place among us all. Dear brethren I wrote last year to Pennsylvania to secure the counsel of the preachers there. They wrote back to me that it seemed to them that it would be necessary that the newly ordained ministers should remain in their office and serve but they preferred to let this to our conference. They would leave it to be as the conference should decide. Now I cannot write to Penna. about the outcome at the conference before the unity has been made complete also at Markham and Vaughan, and Brother John Lapp has again come back. Now dear brethren grant me please an old minister the joy that I may hear that love and harmony has again been established among you and unite you and us again in the bond of love to each may God grant his blessing. Dear Brethren I also as do the Pennsylvania preachers that the newly ordained ministers should remain in their service which should surely strengthen still more the bond of love. Please have consideration for my request so much the more since I cannot hope to be long among you any more at my advanced age. May the dear Lord grant his blessing that this matter may also redound to his names honor and to our good. Amen.

I must close now and commit us and you to the protection of God and Jesus Christ. Remember us in your prayer as we also do in our weakness.

A hearty greeting of love to you from your humble and weak brother,

Jacob Krehbil.

(A typed copy of the above letter is in the Archives of Conrad Grebel College, Waterloo, Ontario. M.G.)

The *Pittsburgh Press*, May 21, 1967, has a feature article on "Pennsylvania's Durable 'Dutch.'" It summarizes the impact of Homer T. Rosenberger's *The Pennsylvania Germans, 1891-1965*, published by the Pennsylvania German Society, Lancaster, Pennsylvania (pp. 619, 1966).

The Sycamore Grove Mennonite Church

(Continued from July)

After giving fifteen years of service to this Missouri church, Benjamin F. Hartzler and family moved to Pryor, Oklahoma, in 1911 to minister to a group there.

Two years later the church thought it necessary to ordain another minister, so on October 13, 1913, Samuel S. Hershberger was ordained by Bishop John C. Birkey of Hopedale, Illinois.

At the request of John J. Hartzler to be relieved of his responsibilities as bishop and the oversight of churches in Oklahoma, Arkansas, Missouri, and North Dakota, Isaac G. Hartzler was ordained to the office of bishop on October 25, 1914.⁴ This left the church without a deacon until October 26, 1916, when Frank P. Kauffman and Emery E. Yoder were chosen by ballot to be visiting brethren. They served faithfully until Bro. Kauffman's death in 1930.

The Church Is Tried

The years 1914-1941 brought difficult times to the church. During the days of World War I, our church's belief as conscientious objectors brought misunderstanding and mistreatment by county and government officials. Several of our young men were imprisoned because they refused to bear arms. One of our ministers was held in the county jail for a period of time. One member was "tarred and feathered." How thankful the church was when government officials provided alternate service for our young men of draft age through Civilian Public Service projects in World War II. Today they are still privileged to serve their country in Earning or Voluntary Service in various community projects or Pax in overseas projects. Drought, grasshoppers, and the effects of the depression brought further hardships. Discouragement and "growing pains" brought times of testing. But through it all the congregation acquired a greater appreciation for the faithfulness of God.

During the year 1924 the church was remodeled at the cost of \$2,341.98. The entire building was raised two feet, a basement put in, roof raised three feet, new flooring laid, walls plastered, new benches added, woodwork refinished, extra windows added, two furnaces installed, a metal ceiling put in, an addition built on back of the pulpit, and a rock wall put along part of

the drive. Later the church drive was relocated and an electric plant installed. (Since 1940 R.E.A. furnishes the electrical power.)

By a large percentage of the congregational vote John A. Kauffman was ordained a deacon in 1931.

In August, 1936, Bro. John J. Hartzler passed away after many years of faithful service. He was a humble man of few words. During his years of service he officiated at eighty wedding ceremonies in this church. Bro. Hartzler demonstrated wisdom beyond the thinking of the times in which he served, when he chose to relinquish his duties as bishop to allow a young man to assume those responsibilities.

In the spring of 1937 Bro. Levi J. Miller and family moved to Filer, Idaho. Bro. Miller was a forceful preacher who was used widely throughout the Mennonite Church in evangelistic meetings and Bible Conferences.

Raymond Hershberger was ordained minister by Bishop I. G. Hartzler on April 9, 1939. Two years later, May 11, 1941, Bro. Hershberger was ordained bishop by Alva Swartzendruber of Hydro, Oklahoma, assisted by I. G. Hartzler.

The Merger of the Churches

May 4, 1941, S. Paul Miller was ordained to the ministry for the Lord's work in India. Services were in charge of Alva Swartzendruber, assisted by Milo Kauffman, I. G. Hartzler, and C. A. Hartzler. He left for India July 5, 1941, and has given 25 years of service for the Master in that country.

In October, 1942, Bro. Ezra Bowman, a minister of Linn, Missouri, moved here. Bro. Bowman spent many years of his life in city and rural mission work before locating here. He faithfully served his Lord until the close of his life October 27, 1961.

Glen Yoder was ordained to the ministry August 12, 1945, for the Protection, Kansas, congregation. Glen taught school in Kansas and Culp, Arkansas, for several years before becoming "Uncle Glen" to the boys and girls of the Mennonite Children's Home of Argentine, Kansas, at the same time serving as minister and pastor to the Argentine Church. He is superintendent of the Sunshine Children's Home at Maumee, Ohio, at the present time.

Bishop I. G. Hartzler passed to his reward on December 15, 1946, after many years of faithful service. He was a kind and friendly man who was loved and respected by all who knew him. One of his favorite and

often quoted scriptures was Gal. 2:20.

As the years passed, the one time differences in beliefs and practices of the Bethel and Sycamore Grove Churches were fewer and fewer. In fact, for many years they worked closely. Sunday evening Young People's Meetings were held alternately at Bethel one Sunday evening and at Sycamore Grove the next. Special programs for Missionary Day were held co-jointly. Bible Conferences, Young Peoples Institutes, evangelistic meetings, and Bible Schools were special times of sharing and fellowship. After careful consideration and counsel, the Bethel and Sycamore Grove Churches were united on August 10, 1947. Bro. Joe G. Hartzler of Windom, Kansas, was in charge of the services.

Bishop and Mrs. J. C. Driver moved to La Junta, Colorado, in the fall of 1947. Bro. Driver had devoted many years of his life in service at the Bethel Church.

In 1948 the Frank Buerge family moved to Garden City from Jasper, Mo. Bro. Buerge, a retired deacon, had served the White Hall Congregation near Oronogo, Missouri, for a number of years.

In 1950 the basement of the church was enlarged, two cloak-rooms and a vestibule added to the north side of the church, and a new oil furnace installed. Cost \$3,937.17. Many hours of labor were also donated. The remaining lumber from the dismantled Bethel Church was used to construct the Church Cottage. Located in the yard north of the church, it provided a fellowship hall for Sewing Circle meetings, MYF meetings, Men's Fellowship, Sunday School classes, and family reunions.

John B. Yoder, retired deacon of the Bethel Church, passed away on August 13, 1951. He had served his Master and the church faithfully.

Bro. William E. Helmuth died in April, 1952. For many years he had served the Bethel Church as co-pastor. Bro. Helmuth was a soft-spoken, faithful servant of God.

In 1952, as a home mission project, this church supported a mother and eight children.

The church suffered a great loss in January, 1954, when Bro. Raymond Hershberger passed away. He had given unreservedly of his physical strength, time, and talent. Besides the local church he was bishop in charge of 5 other churches in Missouri. At that time our ministers still earned their livelihood by farming with only occasional help from the church. The responsibility and burden for the church proved too much for his body. Truly

⁴ From the obituary of John J. Hartzler.

the church at this time felt "as sheep without a shepherd." This was a time for thinking retrospectively as well as planning for the church's future.

At the recommendation of conference, Bro. Earl Buckwalter of Heston, Kansas, was chosen our pastor interim. With many years experience of church work and a sincere desire to see the Kingdom extended, Bro. Buckwalter was a good counselor.

In 1954 a Church Council was chosen to work closely with the pastor, help make decisions relative to standards and policy of the church, and present to the church recommendations for their approval or disapproval. Bro. Daniel Kauffman of Leonard, Missouri, was chosen as our overseer of the Missouri churches at this time so also gave counsel.

Mennonite Research News and Notes

MELVIN GINGERICH

James M. Stayer is expanding his thesis submitted at Cornell on "The Doctrine of the Sword in the First Decade of Anabaptism" into a book length manuscript to be entitled "Anabaptist Ideas on Temporal Power from Thomas Müntzer to Menno Simons." During the 1967-68 school year in a leave from Bucknell University, Dr. Stayer will be stationed in Münster, Germany, where he will continue his research, made possible by grants from the American Philosophical Society and the Alexander von Humboldt-Stiftung.

The "Pennsylvania Deutsch Eck" in *The Morning Call*, Allentown, Pa., April 8, 1967, ran an article on "Pennsylvania German Diaries," by Raymond E. Hollenbach. In it the author calls attention to four diaries owned by the Historical Society of the Franconia Mennonite Conference. These are the diaries of John Gehman, from 1829 to 1882; Jacob Mensch, from 1880 to 1911; Henry M. Kratz and his wife Sophia Shaddinger, from 1870 to 1910; and Henry C. Krupp from 1891 to 1929. Gehman, Mensch, and Krupp were Mennonite preachers, and Kratz and his wife were also Mennonites.

Harold B. Barclay, from the University of Alberta, has contributed an article on "The Plain People of Oregon" to the *Review of Religious Research* (Spring, 1967; pp. 140-165). This is an excellent sociological study of the Church of God in Christ, (Mennonite), the Amish, the Unaffiliated Conservative Amish

Mennonites, and the Old German Baptist Brethren. This issue may be purchased for \$1.35 from the Religious Research Association, P.O. Box 228, Cathedral Station, New York, N. Y., 10025.

Claus-Peter Clasen, on leave from UCLA, is working in the Goshen College Historical Library. He has contributed articles on the Anabaptists in Bavaria to the *Mennonite Quarterly Review*.

Clarence Shank of Marion, Pennsylvania, sent this information concerning the meetinghouses of the Marion Church in correction of the information that appeared in the *Gospel Herald*, July 25, 1967, page 660: "The first meetinghouse for the congregation built at Brown's Mill in 1831 was moved to a location one mile north of Marion, the present site of the church, in 1867. This building was torn down in 1898 and a new building constructed at the same site in 1898. This building was

in turn enlarged and remodeled in 1949."

Kenneth Davis, formerly an Assistant Professor of History at Adrian College, and now on a Rackham dissertation fellowship is spending several months working in the Mennonite Historical Library of Goshen College where he is doing research and writing on his dissertation topic "Ascetic Factors in the Emergence and Appeal of Anabaptism in the Early Sixteenth Century."

More Than a Century in Wilmot Township is the title of a 124-page paperback book produced in 1967 by the Historical Committee of the New Hamburg-Wilmot Township Centennial Committee, of Waterloo County, Ontario. Since the Mennonites and Amish are well represented in the township, a number of chapters are devoted to them, by several writers, including Lorna L. Bergey, who contributed a copy of the book to the Goshen College Mennonite Historical Library.

Dedication Program

OF

EASTERN PENNSYLVANIA MENNONITE HISTORICAL LIBRARY

CHRISTOPHER DOCK MENNONITE SCHOOL

Lansdale, Pennsylvania

APRIL 22, 1967

7:30 p. m.

Prayer of Invocation.....	John E. Lapp Moderator, Franconia Mennonite Conference
Opening Hymn.....	Stanley Fretz Grace Mennonite Church
Scripture Lesson: Joshua 4:1-9.....	Alvin J. Beachy Pastor, Zion Mennonite Church
Special Music.....	Christopher Dock Octet
Dedicatory Address, "The Ancient Landmarks".....	Dr. Melvin Gingerich, Executive Secretary, Historical and Research Committee
Litany of Dedication.....	Alvin J. Beachy
A Brief Statement of the Aims and Purposes of the Library.....	Wilmer Reinford Secretary, Eastern Pennsylvania Mennonite Historical Library
The offering received will be used to defray the expenses of the evening service and to further the work of the library.	
Closing Hymn.....	Stanley Fretz
Closing Prayer and Benediction.....	John E. Lapp
Historical Library Open House, April 22, 6:00-7:00 p. m.; 8:30-10:00 p. m.	

Book Reviews

Principles of Biblical Interpretation in Mennonite Theology. By Myron S. Augsburger. Scottdale, Pa.: Herald Press. 1967. Pp. 40. \$.35.

This pamphlet is an informative and provocative treatment of the title-topic. It should be noted that this brief treatise does not attempt to state the principles of interpretation commonly accepted by all Protestants. These are rather assumed while the unique insights contributed by the Anabaptist wing of the Reformation are here delineated.

The discussion consists of an introduction and four brief chapters: Revelation — God's Self-Disclosure; Inspiration — God's Safeguarding of His Disclosure; Interpretation as God's Contemporary Disclosure; and Application as God's Prophetic Disclosure.

An early chapter calls for a clearer articulation of the Mennonite position and helpfully specifies seven areas needing such clarification. A later chapter states and briefly discusses five principles of interpretation in an attempt to outline Anabaptist principles of hermeneutics. These principles are so basic to all interpretation of scripture that they cannot be dismissed as items of merely curious interest by any Christian tradition.

Occasionally an unusually succinct paragraph seems to leap from the page, as for example, on page 30 when he contrasts the Word of God with the word of man, or again on page 32 when Augsburger characterizes each of the ordinances with an apt phrase.

Unfortunately, however, there are a few places where the treatment lacks clarity of expression and discipline of thought. For example, on page 3 it is stated that the evangelical Christian affirms that "the only sure and adequate knowledge of Jesus Christ is the Word of God written" while on page 20 it is pointed out that it is inadequate to interpret only through the historical Jesus since He is the Christ of contemporary experience as well. In view of the Charismatic Renewal movement today it seems unwise to allow so many pages to pass before the written Word and the manifestations of Christ's presence and power in human experience are seen as complements of each other.

Again on page 21 Conrad Grebel is quoted as holding that Christ is the key to the interpretation of both Testaments when he wrote to Müntzer: "Whatever we are not taught by clear passages or example may be regarded as forbidden, just as if it were written: 'This do not; sing

not.'" This is an inept choice of an illustrative and confirming quotation on several counts. In the first place it does not at all clearly bear upon Christ as the key to the interpretation of Scripture. It is an argument from the silence of scripture and is furthermore used primarily to support Grebel's opposition to all music in worship. This opposition to music has not by any means been followed by Anabaptism-Mennonitism. Such a quotation seems to scatter the point rather than to confirm it.

At another place the author alludes to sacramentarianism in a passing manner which assumes that the reader will understand the point he is making. In light of the subtle difference between sacramentarianism and sacramentalism (which he also mentions later on) I suspect that his assumption is a false one.

In the statement of the third Anabaptist principle of interpretation, the word "of" is evidently omitted between the words *Progress* and *Revelation*. This typographical error is all the more deplorable due to the critical nature of the essay at that point. Again, what can Augsburger mean on page 30 when he advocates "putting person ahead of precept in applying the Word of God?" In the current context of the new morality theologians, this is surely a misleading statement unless it is clarified. Finally I believe it would have been exceedingly helpful had the author cited a few illustrations of the fact that "the role of the Mennonite Church has had a significantly increasing influence in contemporary Christendom." I do not question the statement—then, as a Mennonite, I could be too easily convinced on a point such as this!

—Gerald C. Studer

Mennonites in the Confederacy. By Samuel Horst. Scottdale, Pa.: Herald Press. 1967. Pp. 148. \$3.00.

The subtitle, *A Study in Civil War Pacifism*, pinpoints the topic of this book somewhat more precisely than the main title. It could also be accurately titled, *Dunkers and Mennonites in the Confederacy* for it gives substantial attention to the Dunker position in regard to the war. The entire study is meticulously documented in the footnotes, and the bibliography and index further enhance the book's usefulness.

This is an intriguing study of those who dared to question the basic premise of the Confederacy, the right to rebel, at a time when the Confederacy was fighting for its very life. The drama was enacted in the militarily strategic Shenandoah Valley of Virginia through

which the Union and Confederate forces swept devastatingly up and down as the war wore on.

Arthur A. Ekirch, Jr., Professor of History at the State University of New York, says in the Foreword: "(Professor Horst's) findings are an important contribution to a little-known aspect of Civil War history . . ." It has been estimated that there were about 400 Mennonite families in the Shenandoah Valley at the time of the War plus a larger number of Dunkers. There were Quakers in Virginia also but the Mennonites apparently had little contact with them. The Mennonites furthermore were definitely pro-Union in sentiment. Some of the chapter titles succinctly summarize the aspects of the story here told so objectively and comprehensively: Reluctant Cooperation, Fugitives and Deserters, Flight and Prison, Struggles for Recognition, Continued Apprehension, and Destruction and Famine.

Many of the alternate services which these pacifists performed in lieu of actual fighting were of the kind that Mennonites today find unacceptable and which is called non-combatant service. They readily hired substitutes and this is an embarrassment to most Mennonites today. It must be remembered however that these early brethren were attempting to find their way in the first such encounter with a government in many a generation in America. They were also dealing with a government that was scarcely in any mood in the heat of controversy and warfare to consider the interests of a small minority group.

It does seem to us today however to have been a false modesty and separation from the world that prompted these early forebears to do so little for themselves in making their own witness to the government officials. This was not at all like the early Anabaptists who were ever so ready to give a reason for the hope that was in them and to witness vigorously to the government against both intolerance and bloodshed. The Mennonites depended upon their Dunker brethren to obtain for them what legal consideration they received.

At least a footnote of clarification in connection with Professor Horst's mention on page 80 of the Nazarenes would have been helpful as well as a bit more of the story of the murder of Elder John Kline that is mentioned on page 91, especially since this name is familiar to a wider audience through the charming children's book, *The Middle Man*. Horst's book is attractively laid out and is moderately priced.

—Gerald C. Studer